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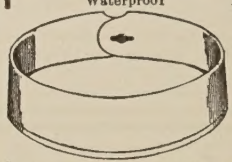

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DO NOT LOOK on your work as a dull duty. If you choose you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight, you will do it with ease. Even if at first you find this impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good like mountain air to brace up your character.—*Lord Avebury.*

"MADE LIKE UNTO HIM."

FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

"So shall it be at last in that bright morning,
When the soul waketh, and life's shadows flee;
Oh, in that hour, fairer than day's dawning,
Shall rise the glorious thought, I am with Thee!"

IN one of those ecstatic moments of lofty aspiration which raise the soul Godward, David cried out, "But as for me, I will behold Thy Presence in righteousness; and when I awake up after Thy likeness, I shall be satisfied with it!"

St. John, calm in steadfast love, having been the closest earthly companion of our Lord, save His Mother, looking down the vista of the coming centuries, says with the power of inspiration: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

Although centuries of fast fleeting years lie between these two saints, the Holy Spirit revealed to both a foretaste of the glory that awaited them, a foreshining of the Life to come. But to be like Him, in that day we must begin to imitate Him here; so we pray, "Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure."

The artist who would paint a portrait takes infinite pains to make the outline exactly like the original before he puts in the high lights and shadows, the flesh tints and touches of color, or the likeness will be but an imperfect one. So he who would fain be like unto the Glorified Christ in the Resurrection must have stamped upon his soul the outline of His ineffable purity and holiness. Then day by day the likeness will grow, and the purifying process after death will complete the perfect image, and he shall be made like unto Him.

It is by being in communion with Him here, thinking of Him, praying to Him, imitating Him, and above all, feeding upon His most precious Body and Blood, through the power of assimilation that He will fashion our souls after the heavenly pattern. We must live with Him even as Enoch, "who walked with God, and he was not, for God took Him." There should ever be at least a sub-consciousness of His Presence; our last waking thought for Him, and our first morning one a realization of His nearness.

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee,
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.
Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn."

The Lord knoweth them that are His, and stamps His image on their hearts, setting His seal upon their foreheads. They move among the busy crowd, yet all the while their souls are in conscious or sub-conscious communion with Him, and on their faces rests that expression of peace which passeth all understanding; while others marvel at their happiness, their power, and their strength, for they know not the secret. "The secret of the Lord is with them that fear Him," and the worldling can never unravel the mysterious meaning of the hidden life.

Then when the shadows deepen, and the call comes to them to go up higher, they say farewell to this world, calmly laying themselves down for their last sleep, and "waking up in Christ's own likeness, satisfied."

C. F. L.

THERE IS only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can. —*Dr. Henry Van Dyke.*

NOTICE TO CHICAGO SUBSCRIBERS.

For many years past, the renewals of subscriptions to THE LIVING CHURCH in Chicago have been solicited by a local agent in that city and accounts for subscriptions have been presented by him. We have now discontinued that arrangement, and bills will be rendered to subscribers by mail from the publication office in Milwaukee. Subscribers finding it convenient to remit through the mails will kindly address THE LIVING CHURCH (or The Young Churchman Co.), Milwaukee, Wis. Those preferring to call at our local office, 153 La Salle St., may pay their subscriptions there.

THE PUBLISHERS.

UNITY LEGISLATION AT CINCINNATI.

OF course we all know that the best preparation we can make for Christian Unity is to prepare ourselves and the Protestant Episcopal Church for that happy concord. Thus every successful attempt at increase of real Catholicity in the Church—by prayers, by sacraments, by promoting the Catholic spirit, by increasing knowledge concerning the Church, by maintenance of the Catholic Faith in the spirit of big-heartedness—is, in fact, the hastening of the day when "they all shall be one." We prize truth and stedfastness in the fulfilment of the duties laid upon us higher than unity.

But if we assume that Churchmen are in good faith seeking to do all of this, and that the spirit of sectarianism is really being conquered in our own body, we shall be the more ready to examine sympathetically what may be termed exterior movements toward unity. It is to the credit of the Cincinnati convention that such steps were actually taken.

The unanimous passage of Dr. Manning's resolution providing for holding a really Christendom-wide conference on the Faith and Order of the Church means far more than might superficially appear. It is a new step toward securing that for which the Quadrilateral and the proposed Huntington legislation were intended.

But it goes beyond anything that was proposed in connection with the Quadrilateral movement, and yet at least the House of Deputies was both unanimous and enthusiastic in favor of it, and we have heard no reports of division on the subject among the Bishops.

We shall not attempt to compare two policies with respect to unity legislation. Twenty-four years have elapsed between the enunciation of the two. The chapter of the Quadrilateral in American Church history has ended; a new chapter has begun. The American Church is in much better condition now to take the initiative in such a movement than it was at the earlier period. Party spirit is less pronounced among us. The Catholic point of view with respect to history and matters of Churchmanship is commonly maintained. The thinking men of the Church—those who will be the guides in such a movement—are a unit in desiring only a *real* unity on the basis of Catholicity and not a temporary makeshift in the form of any mere Protestant combination. The fears on the part of very many sound Churchmen in 1886 lest the movement should tend to lead us away from the fundamental principles of the Church will not be likely to be aroused by the present action. Thus we can move now with a greater unanimity than we could before, and those in the forefront of the movement will feel that they have the confidence of the whole Church. That will count for much.

Again, the Protestant world is better prepared for such a movement than it was a generation ago. That world has learned that Churchmen can meet with them on one kind of ground and cannot and will not meet them on another. It has given up trying to commit us to "Evangelical Alliance" movements and the like. Whether the Laymen's Missionary Movement helped our missionary work or not, it performed one office that is of incomparable value. It showed Protestant leaders what were the things in which we could not join them and what were the things in which we could. When the official literature of the L. M. M. was purposely so edited that it became possible for Churchmen to participate with them, an unprecedented thing was attempted and the longest step yet taken toward unity was, in our judgment, accomplished. That step made the Edinburgh Conference, on the same lines, possible; and one only needs to compare the Edinburgh Conference with that of four years previous at Shanghai to see what a long stride has been made. This, be it noted, was gained by Churchmen remaining true to their principles and not pretending that they could or would surrender any part of their heritage for the sake of unity. That position is the one that will win out ultimately. On the Protestant side it was an endeavor to find common ground upon which the strongest Churchmen could meet them, and then to occupy that ground without embarrassment to either party. That also is a position that will win out. For the first time, probably, since the great division occurred, Churchmen of the most advanced type and Protestants of the evangelical denominations have found a way of standing together.

Until this point had been gained, Dr. Manning's resolution would have been as impossible as any other wild flight of fancy. It was not impossible in 1910 because, apparently, the exact moment for it had been reached. The conference that is proposed is, on a Christendom-scale, what on a smaller scale was carried into effect during the two days before General Convention in the now celebrated Round Table conference of deputies of different schools of thought. That lesser conference did not, indeed, solve intellectual problems that may divide Churchmen, but it brought individuals so much closer than they had been before, and it showed each man so clearly the point of view of the other, that it changed a condition of suspicion to one of mutual confidence. That confidence will, we venture to say, not be easily dispelled; and the result of the confidence obtained is likely to be of more permanent value to the Church than would any immediate legislation have been.

Dr. Manning has proceeded from the lesser to the greater. If schools of Churchmanship may thus be brought into mutual sympathy, why may not schools of Christendom? The conference to be called will require some years of preparation before it can come to fruition. When it comes, it will bind no one, it will settle no questions, it will organize no new "Church." What it will do is to bring the votaries of varying points of view together so that they will at least do justice to other points of view. It will stimulate the desire to do mutual justice. It may in the providence of God even point out a way, however long it may be, in which exterior unity *might* be restored.

NOT ENOUGH has been said of the really remarkable overtures of the Congregational National Council in accordance with the Lambeth suggestions of 1908. It must be remembered that this Congregational Council was itself engaged in greatly strengthening its central bodies that have not heretofore been charged with a large measure of actual authority. It is, of course, true that this strengthening has not overturned the polity whereby each congregation is reckoned to be sovereign and at liberty to determine its own creed; but the movement away from the local and toward the larger viewpoint of the whole body has been contemporaneous with a feeling after unity that has, perhaps, been more pronounced among advanced Congregationalists than among any other body of Protestants. That Dr. Newman Smyth should head the committee that asks to meet one of our own under the Lambeth suggestions indicates that his platform of "Passing Protestantism and Coming Catholicity" is one which may perhaps become that of his committee; and that is one that may easily become the basis for common ground with Churchmen. It is significant, too, that the Congregational memorial was referred, in our House of Deputies, to the new commission appointed under Dr. Manning's resolution and not to the old joint commission on Christian Unity that has come down from Quadrilateral days. This reference was one more clear demonstration that the old order has changed. Few realized, perhaps, how much was involved in that reference.

This makes it of particular interest to discover how the idea of a Conference on Faith and Order will strike Congregationalists. Their leading organ, the *Congregationalist*, has been very keen, in recent years, in looking beyond superficialities to the real, ultimate issues that separate us. In its issue for October 15th, referring to the House of Bishops' final determination of the issue over Canon 19, our contemporary, maintaining that "preaching is not (in [our] sense) a priestly function," adds:

"But perhaps the policy of confining the use of the pulpits to its own priests and deacons suits best with the genius of the denomination. The desire for a reunion of Christendom cannot help appearing in a convention which stands between the older European churches and the free churches, its contemporaries or later born. But so long as it holds a theory of tactual Apostolic succession in a necessary order of Bishops these free churches must continue to reckon it as outside their field of consideration. It has never offered

to consider the matter of reunion except on terms of surrender; perhaps it never can."

Errors of fact and misunderstandings involved in the foregoing may, very likely, be cleared away by a more careful discovery of where each party stands; but the spirit shown in the comment is eirenic. And the comment of the week following, upon the proposal to hold this world conference, is even more hopeful, particularly in view of what was said above. Our contemporary then observes:

"The proposal of a world's conference of Christian churches on the lines of the Edinburgh Missionary Conference on questions relating to the faith and order of the Church of Christ opens a wide vista. We see no reason why such a conference might not focus the attention of the churches and make the conditions of the problem clearer to their members. We, for our part, would heartily welcome such a free comparison of opinions. For what we need most is the general recognition that all the members of the Holy Universal Church are bound not only to believe in it as an existing fact, but to give credit to their brethren of all names for sincerity and to find some means of expressing its fellowship as a witness to the world."

And again, in the *Congregationalist* for last week, November 5th, we find the following:

"The response to the Episcopalian proposition for a conference of Christian bodies on matters of faith and order is likely to be an appreciative one. Secular papers hail it as a decided step in advance, and the denominational papers which have thus far commented on the proposal indicate a friendliness on the part of the bodies which they represent. There will be, we think, a general disposition to meet the Episcopalians at least half way, to assume that they are both sincere and earnest in their desire for a more united Christendom, and to expect that they will proceed vigorously with the realization of a plan for the conference. But if it is to be a success the commission appointed at Cincinnati will do well to heed the suggestion of the *Churchman*, which declares in favor of committing the initiation of the conference to a body representative of all the elements that would participate in it. In that case we shall have not the extension of hospitality on the part of Episcopalians and the participation in a free forum by its invited guests, but a properly constituted, representative gathering, similar to the Edinburgh Conference, in which each denomination shall feel an equal responsibility for the outcome."

Still more hopeful is the action taken in the House of Bishops with respect to relations with other Catholic communions at home. The committees of Bishops appointed on relations with Eastern Orthodox and Old Catholic bodies in this country must, we earnestly hope, feel that they are not constituted as ornamental features but as having duties that must be fulfilled and opportunities that must not be lost. Where in 1890 only 600 communicants of the Eastern Orthodox Churches were reported in continental United States, in 1906 there were 129,606—an increase placed by the census report at 21,510 per cent. Moreover there is reason to believe that they are still increasing very rapidly, so that it is by no means impossible that Eastern Christianity may, not many years from now, be numerically stronger in the United States than Anglican Christianity. But we do not need to confine ourselves to future possibilities. At this present time the Orthodox communions are a force to be reckoned with, and it is from every point of view desirable that mutual relations should become matters of formal determination without further delay. For a thousand years the Churches of the East and the West could remain aloof with no very serious consequences to either. The last ten years have completely revolutionized that possibility. Not only will fully organized hierarchies of the several Oriental Churches be side by side with our own in every part of the United States, as they have already begun to be, but their members will everywhere be intermingled with ours. During this first generation, in which the Greek, Servian, and Russian immigrants remain aliens, the line of cleavage between the two communions will remain quite distinct; but in the next generation, when these will be Americans by birth and by education, that line of cleavage will have been broken down. Today we are confronted with a condition that is absolutely unprecedented in Church history. The nearest approach to it is that epoch, more than a century ago, when it was an open question whether Methodists would remain within or without the historic Church. As greater sympathy might have saved that large body to the Church, so the whole future relations of Orthodox with Anglicans in this country probably depends upon our statesmanship within these particular years—perhaps before the next General Convention. It is difficult to write of the opportunities before our present committee of Bishops without seeming to exaggerate. We believe it to be actually true that it is within their power to repair, within the next three years, the breach between the East and at least the Anglican West that is of more than eight centuries' standing. The final breach between East and West was signalized by a document laid by Roman legates upon the altar of St. Sophia at Constantinople A. D. 1054. May it not be within the realm of possibility, that the Holy Spirit shall have ordained that that sad scene shall be reversed in this western world, by the solemn deposit upon the altar of the metropolitan Cathedral dedicated to the apostle of love, at some service on behalf of the first General Convention to meet therein, of a concordat between the two communions defining their respective jurisdictions in America, and providing for free interchange of sacramental privileges? May it not be possible that it shall also be arranged by such concordat that Syrian, Russian, and Greek Bishops domiciled in America shall thereafter join our American Bishops in the consecration of such Missionary Bishops as shall be chosen by the General Convention of 1913? We ask that nothing less than the attainment of this be the goal for which our committee of Bishops shall work. Events move rapidly in these latter days. May the fruition of this hope be reached in the next three years!

Of course the Catholic ideal would require even more than this. It would be that in this new land there should be no separate communions of East and West, but rather that Russians and Greeks with Anglo-Saxons and other Americans of west European descent should together comprise a single American Catholic Church. This is the ultimate ideal to which we must approximate, but we do not pretend that American Churchmen, however it may be with those of the Orthodox East, are sufficiently permeated with the Catholic spirit to make such complete union into one body possible at the present time; a body which should be neither Eastern nor Anglican, but only Catholic, and in which Eastern and Anglican rites and ceremonies should both be conserved, until that distant time when we shall all be completely fused into one homogeneous people, as Anglo-Saxons, and afterward Anglo-Normans, were fused. Our Western and Anglican lineage is so strongly pronounced that we could not hope that actual union between Eastern and Anglican Churchmen in this country, in such wise that one hierarchy should suffice for both and that congregations and clergy of both should be completely united in our diocesan conventions, is feasible. We must increase greatly in the Catholic spirit before that time shall come. In the meantime it is probable that, to some considerable extent our own diocesan organizations, with their Bishops, will be duplicated by our Eastern brethren; perhaps duplicated separately by each of their own distinct bodies. We shall then have —we already have the beginnings of—"racial" Bishops in our own land for Anglo-Saxons and for Orientals respectively. *Now* is the time when the lines on which these distinct hierarchies shall perform their respective work must be determined. It is essential that we shall live together as friends and in cordial intercommunion, recognizing the ultimate goal of complete union. Perhaps the American Catholic name is reserved until the accomplishment of that end. In the meantime the responsibility devolving upon this committee of our Bishops is perhaps greater than any that has rested upon any small group of Bishops in any part of the Catholic Church for many centuries. We shall have confidence in their statesmanship, which will enable them to fulfil the expectations which are reposed in them.

In our editorials relating to the Name of the Church we have assumed that delegations casting their vote for or against the Pepper resolution, without individual votes being recorded, either were unanimous or that the uncounted minorities in delegations on either side would offset each other. Two deputies have written to remind us that individual votes could be registered only where an entire delegation, clerical or lay, demanded it, and that some delegations declined to ask that the roll be called for the sake of recording the minority. Thus, the clerical vote of Maryland was against the measure but the Rev. Dr. Hodges voted Aye; and the clerical vote of Easton was in favor but the Rev. Mr. Beaven voted No. Thus far these offset each other.

If the minority member in any other delegation was not permitted to register his dissent from the vote of his colleagues, we shall be glad to record the information.

ONCE more we are asked the question whether certain solicitors for Chaldean work should be esteemed trustworthy, and once more we answer, No. For many years past our clergy have been receiving periodical visits from orientals purporting to be Chaldean clergy in search of money. For many years the Church press has been warning its readers not to trust them. One has, of course, no way of proving the individual honesty or dishonesty of particular individuals, but no one yet has been able to show that any of the collections of a whole generation past went beyond the pockets of the collectors. In no instance should money be entrusted to them.

The last request we have for information concerning them is from Kansas where, as usual, a house-to-house canvass is being made for money. "Among their letters," writes our questioner, "is one from a Dean of one of our Cathedrals and another from an Archdeacon highly recommending them as worthy of help." Will some reader to whom these letters are shown, kindly copy them and send them to us? Or, if that be impossible, send us the names of any of our clergy that are used by these canvassers, by letters or otherwise? It is much to be desired that these should be given the opportunity to explain.

A NUMBER of news items relating to All Saints' Day and to many recent happenings are deferred for publication in next week's issue in order that this number may go to press in advance of the holiday of election day. And, as we have frequently observed before, correspondents will recollect that items telling simply of the usual festival services of the day, as of similar items relating to other festivals cannot be inserted. Happily it may be assumed that the celebration of the great feasts and fasts of the Christian Year is general throughout the Church.

ANSWERS TO CORRESPONDENTS.

T. B.—It might be legitimate for a priest of the Church to participate with a sectarian minister in conducting the burial service of a non-Churchman at a private house; but too much would depend upon the precise circumstances for us to be ready to express an opinion.

ATTENDANCE AT ROMAN CATHOLIC SERVICES.

The question was brought to me recently, says the Rev. Dr. W. H. van Allen, in the parish paper of the Church of the Advent, Boston: "Is it right for Church people to attend Roman Catholic services occasionally, here or in England?" It seems to me that the only right and consistent answer (leaving marriages and funerals one side) is "No; it is entirely wrong for Churchmen to go to Roman services, even in the absence of our own, much more for no other reason than that our own services are 'unsatisfactory' because of doctrinal or ceremonial defects on the part of the local clergy." Observe: this answer is given only because of the present unhappy state of a divided Christendom. The Roman Communion Office, like the Greek Liturgies and our own English Mass, provides for the valid Celebration of the Divine Mysteries of the Body and Blood of Christ; and, were primitive conditions of inter-communion restored, it would be right to join in public worship anywhere a priest in communion with a Catholic Bishop ministered, whatever Rite he used. But the case is otherwise. The Bishop of Rome has set up schismatical communions in lands where he has no lawful jurisdiction. He curses all who reject his feigned authority, and blasphemes the work of the Holy Spirit by denying the Priesthood and Sacraments of the Church where God has placed us. Wherefore, to participate in services under his obedience is to participate in our own Mother's dishonor, to encourage his emissaries in their campaign of proselytizing, to desert our proper duty, and to hinder the cause of Christian Unity by apparently justifying the reproach levelled against us in ignorance, that we are "Romanizers." I love the Church of Rome; I honor her saints; I pray for her Patriarch, as for all Christian Bishops, daily. But I refrain from attending the services she maintains in lands where she is an alien and unnaturalized intruder; and I counsel you to follow that same course, in all Christian charity. If your Roman friends invite you, return the invitation and see what response you get.

THE RELIGION of Jesus Christ strikes as deep as sin. Any religion which does not strike deep as sin has sunk its poison in the soul, has no mission in the world except to mislead. To make light of sin, to call it merely an infirmity, to palliate or to excuse it, can never make the light of peace shine forth from the human face. The only remedy for the dread disease of sin is a religion that can counteract its poisonous effects and destroy its power in the life to blight and wither all joy. It is because it can do this that the Christian religion is so infinitely superior to all the fads and fanciful forms of so-called religions.—*Selected.*

ENGLISH MEN'S SOCIETY HOLDS CONFERENCE

A Thousand Delegates at C. E. M. S.

ANGLICAN AND EASTERN-ORTHODOX CELEBRATION

Brighton Churchmen Loyal in Spite of Defection of Clergy

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Oct. 25, 1910

THE annual conference of the Church of England Men's Society was held last week at Bristol, under the presidency of the Archbishop of York. Altogether there were about a thousand delegates. The attitude of the conference towards the gigantic evil of divorce, the one question which above all others mentioned in the annual report called for a corporate expression of opinion and for strong action in defence of the Church's law of marriage, must come to multitudes of Churchmen with a feeling of grievous disappointment. Notwithstanding a rider was added to the resolution on purity among men and boys to the effect that individual members, branches, and federations should do their utmost to resist divorce, the conference evaded the main issue. Accordingly the C. E. M. S., in its corporate capacity, supports the council rather than various branches which have been agitating for the society to make a definite pronouncement for the sanctity of marriage. The Archbishop's address was largely devoted to a defence of the Vice Chairman and other officials of the society against their critics, which, I must confess, was convincing only from an opportunist point of view. The Rev. J. Davis Barry moved that on the ground of urgency the matter of divorce—it had been excluded from the *agenda*—should be brought forward for discussion. The council, he said, had in its report included divorce with ten other subjects. He was adverse to having it dealt with in that way, because the Church in England had declared in no uncertain voice on divorce in a way she had not done with regard to any of the other subjects. If the C. E. M. S. spoke in no uncertain voice from that conference it would materially help the clergy in their work. On the motion being put to the conference it was lost. It would thus appear that the view expressed some time ago by the Secretary of the C. E. M. S.—namely, that the society maintains that "every man [*i. e.,* Churchman] is entitled to his own opinion" regarding the question of divorce—is now authoritatively endorsed. We are therefore quite justified in the conclusion that the English Church Union and the Mothers' Union, among other societies, represent the Church upon this matter rather than the Archbishop of York's society.

Winchester Conference on Divorce

In striking contrast with this miserable, halting, and temporizing attitude of the C. E. M. S. was that of the Winchester Diocesan Conference at its recent annual meeting. There was a resolution on the *agenda* recognizing the common Protestant view that marriage is dissoluble by adultery. To this was moved an amendment in part that it is the duty of the Church to maintain the sanctity and indissolubility of the marriage bond, according to the teaching of our Lord Jesus Christ as received by His Church in this land. The preponderance of opinion was in support of the amendment, and the mover and seconder of the original resolution announced that they could not vote against the amendment. Accordingly an agreement was come to whereby the more important clause of the amendment was adopted with but two dissentients. This vitally important question has also come before the Wakefield and Liverpool Diocesan Conferences with satisfactory results.

Anniversary of the A. & E.-O. C. U.

The fourth anniversary of the Anglican and Eastern-Orthodox Churches Union was celebrated in London on Wednesday, October 12th. There was a Solemn Eucharist ("The Mass of the Holy Spirit") on behalf of the Union, preceded by the Litany sung in procession, in the Church of St. John the Divine, Kennington, S. E., in the presence of the Rt. Rev. Dr. Gaul, the Very Rev. Archpriest Callinicos of Manchester, who also took part in the Processional Litany, about thirty priests in full choir habit, and a large congregation. Bishop Collins, Anglican president of the Union, was unable to attend. The preacher was the Rev. T. A. Lacey, warden of the House of Mercy, Highgate, N., and chief leader writer, I believe, of the *Church Times*. Luncheon was served in "The Horns," Kennington, when members had an opportunity of meeting the

guests. In the afternoon a party of members paid a visit to the handsome Greek church in Moscow Road, Bayswater, W., where the chief objects of interest were shown by the Rev. Father Voschavakis. Tea and coffee were served at Sion College, Victoria Embankment, and members were again afforded an opportunity of meeting each other. The annual general meeting of the Union was held in the evening at Sion College, and the Most Rev. Archbishop of Lithuania and Vilna (late of Riga), Russia, and the Rt. Rev. Dr. Collins, English Bishop at Gibraltar, were reëlected presidents. The Rev. F. Buxton, vicar of St. Peter's, Lee, S. E. (sometime chaplain at St. Petersburg), the Rev. Father Puller, S.S.J.E., Superior of St. Edward's House, Westminster, and H. Stewart Jones, Esq., as assistant secretary and *Eirene* secretary, were added to the committee. The public meeting immediately followed in the same hall, the Rev. W. Wakeford, Hon. Treasurer, presiding in the absence of Bishop Gaul. The chairman read a message from Professor Lampakis, of Athens University, and private secretary of the Queen of Greece, who had arranged to be present, stating that her Majesty's letter expressing her wish to this effect arrived too late from Russia. M. Pouptis, M.D. of London, read the paper which he had sent instead, on "What Must be Done for Reunion?" The Very Rev. Archpriest Callinicos, who has now become the Greek editor of *Eirene,* followed in an eloquent speech, in which he spoke of his six years' residence in England, and his finding here a "living and glorious Church," which must be brought into union with the Eastern. The variation of customs, rites, and discipline was no less conspicuous in the undivided Church than now, and the real cause of division was not in this, but in the lack of the Spirit of Christ. Three things were needed: Charity, mutual knowledge, and practical service. The Orthodox Eastern Church must strengthen herself by joining hands with the Anglican, which was so near to her. Rev. Mr. Lacey spoke next, mainly in reference to Professor Androutsos' work on Anglican Ordinations, and calling especial attention to the extremely bad and misleading translation of it by Mr. Groves Campbell, who has not always, I believe, belonged to the Eastern-Orthodox Communion. The committee hope that he will, with Father Callinicos, produce a translation of this most useful work.

The Hon. General Secretary, Rev. H. Fynes-Clinton, spoke on the progress of the Union, which had increased by 100 members in the year. He also gave some account of his recent visit to Russia at the invitation of the Bishop of Polotok, and representing the Union. He had many important interviews, and was much struck with the unlimited opportunities and need of advance in mutual knowledge and intercommunion, and the great warmth with which the idea of union was always received. It is hoped that an English priest may go there next year to lecture on the English Church. The speakers, in moving the votes of thanks, were Professor Orloff (London University) and the Rev. Percy Dearmer.

Loyalty of Brighton Churchmen

The *Church Times* states that crowded congregations filled St. Bartholomew's Church, Brighton, on Sunday week, when the preacher both at the High Eucharist and evensong was the Rev. Father Maxwell, Superior General of the Society of St. John the Evangelist. In the course of a powerful sermon on the Sacraments of Holy Church, Father Maxwell said:

"And now I must say this very solemn word in face of all that is being said and done in Brighton at the present moment, and in the face of the sermons that are being preached elsewhere [*i. e.,* at Roman chapels]. Knowing that efforts are being made to disturb the faith of some of you, I am obliged to say that it would be impossible for anyone in the Church of England who had had an experience of the reality of her sacraments, to leave the Church of England and to enter the Church of Rome without absolutely and utterly contradicting all that blessed experience they have had, and without giving absolutely and utterly the lie to all God has done for them." The preacher paused and there was a peculiar silence in the church. Then he continued: "You may be told that there is no need to deny the priesthood and the sacraments in the Church of England when you enter the Church of Rome; you will not be asked to deny them in words, but very soon any person who has been received into the Church of Rome will receive what I dare not call Confirmation—it is not Confirmation—but they will receive something which will claim to be the sacrament of Confirmation. And I say without fear of contradiction that it is quite impossible for anyone to go through that ceremony without, in fact, giving the lie to the Confirmation they have received here in the Church of England. You cannot be confirmed a second time, and therefore you must, if you go through that ceremony, either deny all the sacraments you have received, or you are guilty of taking part in an act of sacrilege; for to repeat the sacrament of Confirmation is sacrilege. Confirmation confers character; it leaves its indelible mark on the soul, and it cannot be repeated without sacrilege."

It appears that the congregations both at St. Bartholomew's and the Church of the Annunciation are practically unanimous in condemning the action of their late vicars, and there are not wanting signs that the recent troubles have only tended to unite more firmly the congregations and those faithful priests who have remained at their posts. One of the St. Bartholomew's clergy, the Rev. H. Mather, is leaving, however, to become assistant chaplain at St. Margaret's Convent, East Grimstead. We are not aware as yet who will be the new vicar of St. Bartholomew's, but it was announced yesterday that the Wagner trustees have appointed the Rev. W. H. Carey, vicar of the Church of St. Michael and All Angels, Woolwich, to the vicarage of the Church of the Annunciation. I should think it was an excellent appointment. Rev. Mr. Carey, by the bye, has recently brought out a useful little book under the title of *The Story of the Oxford Movement,* with a preface by Lord Halifax.

New Hall Opened for Radley College

The Bishop of London delivered an address at the formal opening of the new hall at Radley College on Saturday. He referred to Radley as a public school that was not afraid of the Prayer Book or of the principles of the Church of England. In the arena at Montreal a short time ago, he said, he was asked why he was not a Roman Catholic. He made the very natural and by no means original reply, "because I am an English Catholic," and the 5,000 people stood up and cheered for ten minutes. Continuing, the Bishop said:

"It was easy for a great assembly to cheer for ten minutes, but what was wanted was that the truth of such a sentiment should be brought home to the youth of England by the schools as the generations passed through them. It was extraordinary how few Churchmen—he did not want to give them away, but he thought they would agree with him—really understood the principles on which they stood and for which they contended as Churchmen. Instead of turning out religious prigs and men who were mere sentimentalists, Radley turned out manly and straightforward Churchmen."

Two Clerical Resignations

It is announced that the Dean of Wells is about to vacate his office, having been Dean since 1891. Dr. Jex-Blake is 78 years of age.

Owing to the state of his health and by the advice of his doctors, the Rev. H. L. R. Sheppard has placed his resignation of the headship of Oxford House, Bethnal Green, in the hands of the council. He was appointed chaplain of Oxford House in 1907 and head in 1909.

J. G. Hall.

"Some time during the reign of his gracious majesty, King James the First, Dame Joan Smales, of the parish of Shoreditch, in the city of London, departed this life. This good lady, I suppose, would long since have been utterly forgotten, had she not inserted in her will a remarkable clause, under which the poor and the parson of that parish were to profit. The parson was to be paid in the sum of ten shillings for his sermon, while the poor folk who listened were to be paid twenty shillings apiece for their labor. What motives influenced Dame Joan in making this provision, I have not been able to discover. She may have been something of a critic and reformer who desired slyly to hint that sermons in general, or perhaps those of her vicar in particular, were a weariness to the flesh—at least twice as hard for the pew to hear as for the pulpit to produce. Or perhaps we should see in this odd benefaction indication of a grave problem in contemporary religious life, a problem by no means unheard of to-day; namely, that the plain people held aloof from the Church and could hardly be induced to heed their sponsors' bounden 'call upon them to hear sermons.' If this were the case we can imagine the good dame and her ghostly adviser conspiring together to meet the difficulty by a device which in those days may have seemed no less innocent than effective. We may with perfect safety remain undecided as to the proper interpretation of this strange legacy; but it is at our peril that we blind ourselves to the signs of our own times. To-day at least there is a widespread alienation between the workingman and the Church. Happy would we be indeed if so simple a device as Dame Joan's could bridge the gap and draw the scattered sheep within hail of the shepherd's voice."—*Extract from lectures quoted by Dean Bartlett in his lecture on "The Church and the Working Classes."*

Up to the Incarnation the religious history of men is little more than the history of the gradual withdrawal of God from the world. Apart from the Incarnation that sad history must go forward till it ends in a complete separation of earth and heaven.—*Bishop Westcott.*

ANNIVERSARIES OF NEW YORK PARISHES

Centennials and Other Events Just Past or Now at Hand

REREDOS AND OTHER GIFTS DEDICATED AT RIVERDALE

Matriculation at General Seminary

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, Nov. 7, 1910

SEVERAL venerable parishes in the diocese have been keeping anniversaries. Others will soon come to notable milestones in their history.

Centennial of the Bedford Church

St. Matthew's Church, Bedford, celebrated the centennial anniversary of the present church on October 17th. The congregation is 216 years old. The services were well attended and delegations were present from various religious societies and organizations. The Rev. Lea Luquer, who has been rector for many years, officiated and was assisted by the Rev. Dr. D. Parker Morgan. The rector preached an historical sermon at the midday service, tracing the establishment of the Church of England in Westchester county. Bishop Greer, then at the General Convention, sent a message of congratulation. After the service the rector, with William Jay and William Baylis, descendants of early members of the congregation, unveiled a memorial tablet in the porch. The inscription commemorates the centenary services and names the rector, wardens, and vestrymen of 1910. There have been but six rectors in 100 years.

90th Anniversary of St. Luke's

St. Luke's Church, now at 141st street and Convent avenue, began the celebration of its ninetieth anniversary on October 30th. The parish was organized on November 6, 1820, in the lower part of the city and for many years the congregation worshipped in the building on Hudson street, now used by St. Luke's chapel of Trinity parish. A large number of the communicants were present at the early service on Sunday, October 30th. At the mid-day service the Rev. G. Ashton Oldham, rector, preached an historical sermon. At 10 o'clock the Sunday school had its own anniversary service; about 500 pupils were present and ten persons were baptized. The rector made an informal address on the object lesson presented in the baptisms—"The Enlistments in the Christian Army." A beautiful evening service preceded a memorial sermon by the Rev. Claudius M. Roome of Montclair, N. J. (a former curate in the parish), on the consecrated life and pious labors of John W. Carpenter, for thirty-five years organist and choirmaster of St. Luke's, who died June 26, 1910. The music was under the direction of Mr. C. Whitney Coombs, the present incumbent. The usual All Saints' Day Eucharists were celebrated with special intention. An organ recital on the new and beautiful instrument of the first magnitude was given on Tuesday night by Mr. Will C. Macfarlane, organist of St. Thomas' Church, a former choir boy of St. Luke's. On Wednesday night there was a dinner for the men of the parish. About 125 listened to addresses by Congressman Bennett, Judge Guy, Francis Lynde Stetson, and Charles H. Tuttle, a grandson of a former rector. The toastmaster was Dr. John Hudson Storer, clerk of the vestry. A general parish reception was held in the rectory on Thursday evening. Friday was Children's Day, with special events in the afternoon and evening. On the Anniversary Day, Sunday, November 6th, about 300 communicants attended the early Eucharist. The Sunday school had a special service in the church at 10 o'clock. Bishop Greer preached at the mid-day service. The music was from St. Cecilia's Mass by Gounod. The new organ was dedicated, also a memorial window in the south transept to the late rector, Dr. Patey. The subject is "The Good Shepherd"; the makers were Heaton, Butler & Bayne of London. At night there was a special musical service, procession of clergy, visiting clergymen, combined choirs of the parish, vestry, guilds, and other parochial organizations. The programme also included addresses by Bishop Whitehead, the Rev. Dr. Manning, and the Rev. Dr. Stires. The parish is in a flourishing condition and for the first time in many years the normal income through the offertory more than balances the regular current expenses and other charges. There are 800 communicants. Since November 6, 1820, there have been 7,399 baptisms in the parish.

The rector's anniversary sermon was from Psalm 90: 16. "Shew Thy servants thy work and their children Thy glory." It has been decided to print the discourse, as it is so full of interest to New York Churchmen and so valuable a contribution to the annals of the Church on the west side of the city, down-town from 1820 to 1892; up-town since that year.

Anniversary of the Beloved Disciple

The Church of the Beloved Disciple celebrated the fortieth anniversary of the laying of the cornerstone, and the thirty-seventh of the consecration of the church, on All Saints' Day. The Rev. Dr. Henry M. Barbour and Bishop Courtney preached special sermons in honor of the occasion.

Next Sunday, the 13th of November, St. James' Church, Bishop Courtney, rector, will keep its centennial, at the corner of Madison avenue and Seventy-first street.

Centennial of St. James' Church

One hundred years ago the plague of yellow fever, in the summer time, induced many of the leading citizens of New York to build country houses five or six miles out of town, on the shores of the East and North rivers. There they lived during the summer months, and so began the modern custom of an annual exodus from the city. Many of these people were parishioners of Trinity parish, which aided them in building two country churches for their rural neighborhoods, St. Michael's on the West side, and St. James' on the East, endowing both of them with city lots or a source of income. For more than thirty years these two parishes were united, having the same rector, with alternate services. They are unique in being (like their Mother "Trinity") among the very few old parishes in this city which have never removed from the neighborhood of their birth. St. James' Church stood like a beacon for sixty years on the crest of Lenox Hill, when the city took possession of the site for a parade ground. Then a beautiful little church, now used by the Greeks, was built near by, on Seventy-second street, and was used for fifteen years, when it was outgrown and the larger building was erected in which the Centennial is now to be held. The parish also has a great group of buildings (on eleven city lots) near the East river on Eighty-eighth street, presented to it by Miss Serena Rhinelander, whose ancestors were among the founders of St. James' parish. It includes a very beautiful church, a parish house, a chapel, a vicarage and cloisters and a tower with a chime of bells. There a great work is done every day in the week under the charge of the vicar, Mr. Chalmers, supported by the neighborhood and by the still larger contributions of St. James' people.

Next Sunday, as stated, will be the Commemoration Day. The 11 o'clock service, attended by parishioners, old and new, will be conducted by Bishop Greer and Bishop Courtney, the rector, assisted by Dr. Manning, rector of Trinity parish, Dr. Peters, rector of St. Michael's, Mr. Chalmers, the vicar, and Dr. Cornelius B. Smith, *rector emeritus*, who will preach part of a historic sermon.

Memorial Dedicated at Riverdale

A service of unusual interest and pathos was held in Christ Church, Riverdale-on-Hudson (Rev. Dr. Gustav A. Carstensen, rector), on Sunday afternoon, October 30th. A Harvest Home Festival service was conducted by Dr. Carstensen, assisted by Archdeacon Van Kleeck, and the Rev. Dr. T. G. Littell, the office being intoned by the Rev. Dr. W. L. Bevan. The Rt. Rev. Dr. Benjamin Brewster blessed several memorials, being assisted by the Rev. Professor Roper. The Rev. Dr. Henry Lubeck preached a sermon and Bishop Greer said the closing prayers and gave the benediction. Twelve clergymen beside those named, a full choir, and a large congregation were present.

The Eucharistic candlesticks were dedicated in memory of two young girls who were killed in an automobile accident last July. They are inscribed "Charlotte Morrison Crawford (1891-1910)," and "Jannette Titus Crawford (1893-1910)." "They were lovely and pleasant in their lives and in their death they were not divided."

The reredos dedicated at this service is the gift of Captain Herbert R. Hayter of the British Army, in memory of his wife, Lilly Douglas Hayter.

The design consists of a back paneling to set off the altar, together with two side panels and a hooded arch over the window, thus tying the whole together with the window in one composition. Relief patterns of wheat and vine, the chalice and the paten, are carved in the centres of the panels. Great care was taken to design the reredos and the decoration with the lines of the building and the altar. The face of the retable displays the "Holy, Holy, Holy." The altar and reredos have been raised a step higher from the sanctuary floor. The whole work was executed by Sawyer and Flintoff, Inc., from designs furnished by Messrs. Upjohn & Constable, architects.

Matriculation at the G. T. S.

The time-honored custom of having the matriculation ceremonies in the chapel of the Good Shepherd on All Saints' Day was duly observed at the General Theological Seminary. The Rev. Dr. W. H. van Allen of Boston preached the matriculation sermon on All Hallows Eve. The points made by the preacher were four: The priest should be holy, learned, faithful, and lovable. On the feast day, sixty-two men matriculated, forty-eight of whom are entering the Junior class, which is the first year at the Seminary.

At 4 o'clock on the morrow of All Saints' Day, a service in memory of the late Professor Hayes was held in the chapel. Although a rain and wind storm was raging, there was a large attendance of the faculty, seminarians, and other friends. The sermon was preached by the Rev. Professor Shepard. The Rev. John Mitchel Page made an address giving personal reminiscences. Both speakers were graduated with Dr. Hayes in the class of 1894, G. T. S.

The vacant chair in Apologetics is filled by the Rev. Professor Dickinson Miller. The Rev. Dr. J. Lewis Parks will take the Middle and Senior classes after the Christmas recess.

The "Chaplain to Strangers"

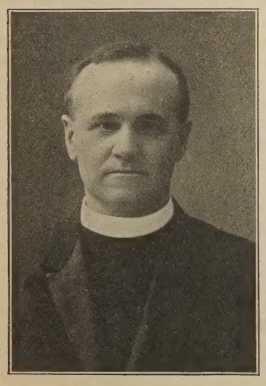
The Rev. James B. Wasson, D.D., has just begun the work of the "Chaplain to Strangers," which office was created in 1907 by the late Bishop Potter, who wished to set apart a clergyman whose sole duty should be to minister to strangers "in trouble, need,

sickness, or any other adversity." Dr. Wasson was appointed the first chaplain, and on the death of Bishop Potter his appointment was renewed by Bishop Greer. For three years Dr. Wasson performed the duties in connection with another position, but he became so impressed with the work later that he decided to devote his entire time to it. The Chaplain to Strangers ministers without charge and irrespective of race, creed, or condition, and it is his duty to send the name of any in trouble to the nearest pastor of the denomination to which they belong and to officiate at funerals of strangers.

A feature of the work will be the attendance of women representing the Chaplain at the Grand Central and Pennsylvania stations to advise women arriving alone and having no friends in the city. The office of the Chaplain is at 500 Fifth avenue, and the work will be carried on by funds donated by the public.

The New Vicar of Trinity Chapel

The Rev. John Mockridge has entered upon his duties as vicar of Trinity Chapel. He was born at Hillier, Ontario, September 8, 1872, the son of the Rev. James Mockridge, and grandson of the Rev. John Grier, forty years rector of Belleville, Ont. Mr. Mockridge was educated at the public schools in Hamilton, Ont., at King's College School, Windsor, N. S., at Upper Canada College, Toronto, and at Trinity University, Toronto, from which latter he graduated with the degree of B.A. (Honors in Classics) in 1893, and M.A. in 1894. In the meantime he studied theology at Trinity and was ordained deacon in St. Alban's Cathedral, Toronto, September 23, 1894, by Archbishop Sweatman, and was appointed assistant curate of St. Luke's Church, Toronto. He became rector of the Church of the Messiah, Detroit, in 1897, remaining there until 1903, when he accepted the rectorship of St. Andrew's in the same city and was a member of the General Convention of 1907 from the diocese of Michigan. From 1907 till the present time he has been rector of St. Paul's Church, Louisville, and during the past two years has been editor of the diocesan paper of Kentucky. He married Beatrice Bath Osler, youngest daughter of the Hon, Featherston Osler, K.C., justice of the Court of Appeal for the Province of Ontario.



REV. JOHN MOCKRIDGE.

Personal and Other Items

The tenement property of Trinity parish has been placed in charge of Miss Emily W. Dinwiddie, secretary of the Tenement House Committee of the Charity Organization Society, as supervisor. Miss Dinwiddie, it will be remembered, was the investigator of the condition of that property a year ago at the request of the vestry, and is thus familiar with the property. Every effort will be made to make of the corporation a model landlord. It is said that about 180 houses of the Trinity property have been torn down within the past year or two to make room for factories. Miss Dinwiddie is exceptionally well qualified to undertake this work. According to a sketch of her that was recently printed in the *Survey*, she was in the relief department of the Charity Organization Society, 1901-02. During 1903 she served as inspector in the newly created Tenement House Department and during the same year and 1904 carried on a special investigation for the Octavia Hill Association of Philadelphia. Immediately after she was appointed assistant secretary to the Tenement House Committee of the Charity Organization Society, and in 1905 became secretary, from which place she now resigns.

The Secretary of War has authorized the holding of an annual memorial service in commemoration of members of the national army and navy and of the New York state militia serving in national wars. The services will be under the auspices of the New York Veteran Corps of Artillery and will take place on the Second Sunday in November in the chapel of St. Cornelius the Centurion, at Governor's Island. The commemorations were established at the request of the corps, which, in a statement, calls attention to the organization's peculiar fitness to be the agent of such service. The corps itself dates from November 25, 1790.

The services this year will pay special tribute to the memory of the Rev. Dr. Morgan Dix, rector of Trinity Church, who for eighteen years was commandant of the corps. Trinity parish will coöperate with the corps in the observance.

"YOUR IDEAL summonses you, in the depths of your own sacred experience, to keep sweet, to look for the best in motive always, to believe in the goodness which may dwell in the smallest and in the largest thing, until beyond all question it is proven not to be there."

"SILENCE can quell and conquer rumor. It is speech that keeps a story alive and lends it vigor."

HALE LECTURES GIVEN IN CHICAGO

Bishop of Salisbury's Course on the Church of Sweden

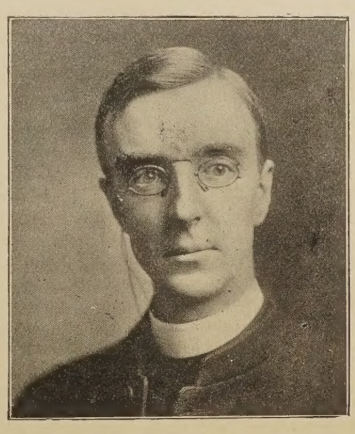
OTHER LATE EVENTS OF THE WESTERN METROPOLIS

The Living Church News Bureau
Chicago, Nov. 7, 1910

THE visit of the Bishop of Salisbury to Chicago for the purpose of delivering the Bishop Hale Lectures on The History of the Church in Sweden was a matter of interest. The lectures were delivered at St. James' Church, and though the congregations were not large, by reason of the somewhat unusual subject, which, obviously, would not appeal to large numbers of people, yet it was felt that a real addition was made to Church history in the English language. The lectures will be published by The Young Churchman Company in conjunction with Messrs. A. R. Mowbray & Co. of London. It was for the purpose of delivering this course that the Bishop came to this country, on the invitation of the trustees of the Western Theological Seminary, who are entrusted with the administration of the Hale bequest.

Results Achieved by Rev. Dr. Hopkins

The Rev. John Henry Hopkins, D.D., has accepted his call to the Church of the Redeemer, and will enter upon his new work at Advent. Dr. Hopkins was a grandson of Bishop Hopkins of Vermont and not a son as stated last week. His father was the late Rev. Theodore Austin Hopkins. Dr. Hopkins' retirement from the post of Fifth Department Secretary will be greatly lamented throughout the twelve dioceses of the Department, but his health was not



REV. JOHN HENRY HOPKINS, D.D.

equal to the strain. In the two years in which he has held that office he has visited 320 parishes and missions at least once, for which purpose, with Mrs. Hopkins, he has travelled 35,000 miles, and has given 615 sermons and addresses, while Mrs. Hopkins has given 237 addresses, to over 60,000 people. The contributions toward the Apportionment from the twelve dioceses have risen from $22,229.93 for the year ending September 1, 1908, to more than $41,300 for the fiscal year ending October, 1910, an increase of over 80 per cent.

Other Diocesan News Items

A travel class to Egypt and Palestine has been arranged in connection with the University of Chicago, and will sail from New York January 28th on the *Martha Washington* under the direction of Professor Theo. G. Soares. A month will be spent in Egypt, more than a month in Palestine, and the tour will end at Naples May 5th. Daily lectures will be given on the steamer throughout the tour and University credit will be given to those who undertake special study.

Churchwomen are participating to some extent in the Woman's National Foreign Mission Jubilee, which is being held during the present week in several denominational churches. On Thursday afternoon there is to be a gathering of Churchwomen at the Church Club rooms; and at a grand mass meeting in the evening at the Moody Church Bishop Anderson is to speak.

RELIGION in its true sense is the most joyous thing the human soul can know; and when real religion is realized, we will find that it will be an agent of peace, of joy, and of happiness, and never an agent of gloomy, long-faced sadness. It will then be attractive to all and repulsive to none.—*Ralph Waldo Trine.*

THE GIRLS' FRIENDLY SOCIETY ANNUAL MEETING.

THE Girls' Friendly Society of America has just held its twenty-fourth annual meeting in Buffalo, from October 31st to November 4th. Only two shadows were cast over the delightful and complete arrangements of the diocesan council of Western New York and the people of Buffalo: Mrs. Robert Mathews, the diocesan president of Western New York, after arriving in Buffalo, was prevented by a severe attack of bronchitis from attending the meetings, to the unspeakable disappointment of herself and of her guests; and Miss Alexander, who ever since the G. F. S. was organized in America has been the faithful and indispensable secretary and treasurer, was kept at home by serious illness. Resolutions of love and sympathy and regret, and prayers for their recovery, were offered by the Council.

On the evening of October 31st Bishop and Mrs. Walker entertained the visiting officers and all associates at a delightful reception at their home. In addition to the pleasure of renewing old friendships and meeting new G. F. S. friends, the Archbishop of Toronto and the Bishop of Salisbury were present and gave their greetings to the assembled guests. The Bishop of Salisbury spoke of the interest in the G. F. S. taken by his wife and the members of his own family in England, and, contrasting some of the differences in conditions here and in England, spoke of the splendid opportunities for service which the society has in this country. Among other pleasant social features were the teas, on one afternoon at the Twentieth Century Club, and on another at the Albright Art Gallery; the supper for diocesan presidents and the Executive committee; the supper for all the members and the visiting associates at St. Andrew's, St. Paul's, and St. Mary's parish houses, which gave a most enjoyable opportunity for associates and members to meet each other in a friendly and informal way; and trolley trips to Niagara Falls, one for visiting members and one for the Council. Every day luncheon was served at a hotel within a pleasant walking distance, and before the Niagara trip, a delicious luncheon was given in the Trinity parish house, where all the meetings were held. Indeed the Western New York G. F. S. was untiring in its efforts to make everything convenient and comfortable, and it certainly succeeded most perfectly.

The Council opened with the Corporate Communion at Trinity Church, celebrated by the Bishop of the diocese and the rector of Trinity. The Council held four sessions and dispatched its business well and quickly. The president, Miss Neilson, gave a splendid report of the progress of the society, which now numbers 38,918 members in the United States, but pointed out that the increase is not as great as it ought to be, and that while a great deal of money is spent in and by branches, more must be given to extension work. Five Vice-presidents gave encouraging reports, as did the chairmen of all the departments and committees. The election of officers resulted in the following: President, Miss Neilson; Vice-Presidents, Miss Hopkins, Mrs. Lewis, Mrs. Bolton, Mrs. Tyson, Miss Sibley, Miss Turner, Miss Campbell, Mrs. Castleman; Secretary and Treasurer, Miss Alexander; Executive Committee, Miss Mackintosh, Miss Benson, Miss Schapps, Mrs. Wisner, and Miss Winser; Chairman of the Finance Committee, Miss Anthony; of the Publication Committee, Miss Lea.

Resolutions of appreciation and thanks were given to Mrs. Bolton for her able and efficient work as editor of the *Record* and *Quarterly*, and of regret at her resignation. The position henceforth will carry with it a small salary. It is hoped the Endowment Fund may be completed to $25,000 as a thank offering next year for the twenty-fifth anniversary of the first meeting of Central Council. Several constitutional changes were recommended.

Miss Marshall gave an interesting account of her visit in England and her meeting with seven hundred Branch Secretaries, her addressing a great meeting on Social Service, and her attending the annual service at St. Paul's Cathedral, where she joined with eight or nine thousand others in this thrilling service. The members had the pleasure of having with them Miss Bolton, President of the Canada G. F. S., and Miss Robinson, her secretary. Miss Bolton never spoke without giving beautiful and inspiring thoughts. Another interesting instance of the close bond between the English G. F. S. and the American was the reading by Bishop Walker of a letter of greeting from the Diocesan Council of Salisbury. The most important matter discussed was the Forward Movement, and a committee is to be appointed by the President to develop methods of extending the G. F. S. and report to the next Council.

The annual service was held in St. Paul's church. The long procession of the Central Council and branches with their banners moved into the church after the vested choir, the clergy of Buffalo, and the Bishops of Western New York and Milwaukee, singing "For all Thy Saints who from their labors rest." The Bishop of Milwaukee preached on the text Hebrews 12: 1. He said the purpose of life was to be saints; that everyone was called, that it made no difference what one's profession, or calling, or business was, each must do her best in the state of life in which she was placed; that the G. F. S. was a society to help, in sympathy and prayer, all classes of girls and women, to be saints, and with patience, the greatest of all virtues, the virtue which Christ showed so perfectly, in His long preparation for His work, in His individual dealing with souls, in His sufferings and passion, to run the race set before us.

The Associates' and Members Conference was very well attended, delegates from Maine to Utah responding to the roll call. Mrs. Tanner of Western New York presided. Miss Neilson gave a word of greeting and urged a renewed effort to increase the membership, saying that although there were now 18,000 members in the society, the last census reported 7,000,000 girls in their teens, and that every member ought to try to give to others the privileges she herself enjoys. The papers were written by members and the discussions led by associates. The first subject was on deepening the interest of senior members. This can be done by giving senior members more responsibility, making them leaders, getting them interested in younger girls, forming them into clubs with their own officers, letting them take charge of special occasions, having them visit especially commended members. The next paper and discussion were on the subject of Amusements. The G. F. S. must do all it can to improve the environment in which the members live, the moving picture shows must be made decent and helpful, the society must provide dances, plays, games, and other recreation which will make its members not need or desire entertainments which are not what they ought to be. Amusement must lead to something and mean something, and concentration studied, so that the few hours of a meeting may be worth while. The last paper was on Etiquette on the Street and Public Places. An earnest appeal was made to keep meetings open all the year round. St. Luke's, Rochester, has held its 1,500th consecutive meeting and St. George's, New York, Branch its 2,750th consecutive meeting. Other branches reported occasional or monthly summer meetings and some weekly summer meetings left in the charge of members.

The meeting of Branch Secretaries was under the charge of Miss Lea of Delaware. Three papers were read on the Relative Value of Classes: 1, Instruction and Recreation; 2, The Importance of Spiritual and Intellectual Classes, and, 3. The Essentially Missionary Character of the Friendly Spirit. Much discussion followed on the many varieties of branch meetings, but the point was clearly made that if classes were held, they must not be made the end in themselves and the purpose and ideal of the G. F. S. overlooked and neglected. In increasing efficiency we must not lose the purpose, and class work must not come between mutual helpfulness and friendliness.

Each of the five departments in the society held a meeting and these were of the most practical value and interest to the visiting associates. All the papers read will be printed in the *Associates' Record* and will well repay careful reading and study. The Department for Missions was presided over by Miss Neilson, in the absence of its chairman, Mrs. Schulte. Papers were read on The Aim of the Committee, on Colored Missions, and on Some Needs of the Missionary Districts in the United States. The papers were followed by questions which provoked helpful discussion. The question how to interest girls in missions was well answered; first, be interested yourself and feel that the question is one of vital importance; second, get in touch with the mission field; third, have a missionary committee in the branch with senior members in charge; fourth, give ten-minute talks on some special field. A branch must have the missionary spirit to grow; the Body of Christ is incomplete without its members; the heathen are members, and the opportunity is *now*. Other suggestions, like united boxes and offerings, concentration in offerings to one or two special needs, birthday mite boxes, missionary evening, and plays, were given.

The Department for Candidates was under the charge of Miss Wilson of Philadelphia, in the absence of Miss Wells, the chairman. Most stimulating papers were read on Childhood's Golden Age, How the G. F. S. Objects May be Presented to Candidates, and Reading for Candidates. Definiteness of aim should be the guiding thought, friendly relations must be established, and with simplicity and love, G. F. S. ideals must be taught objectively.

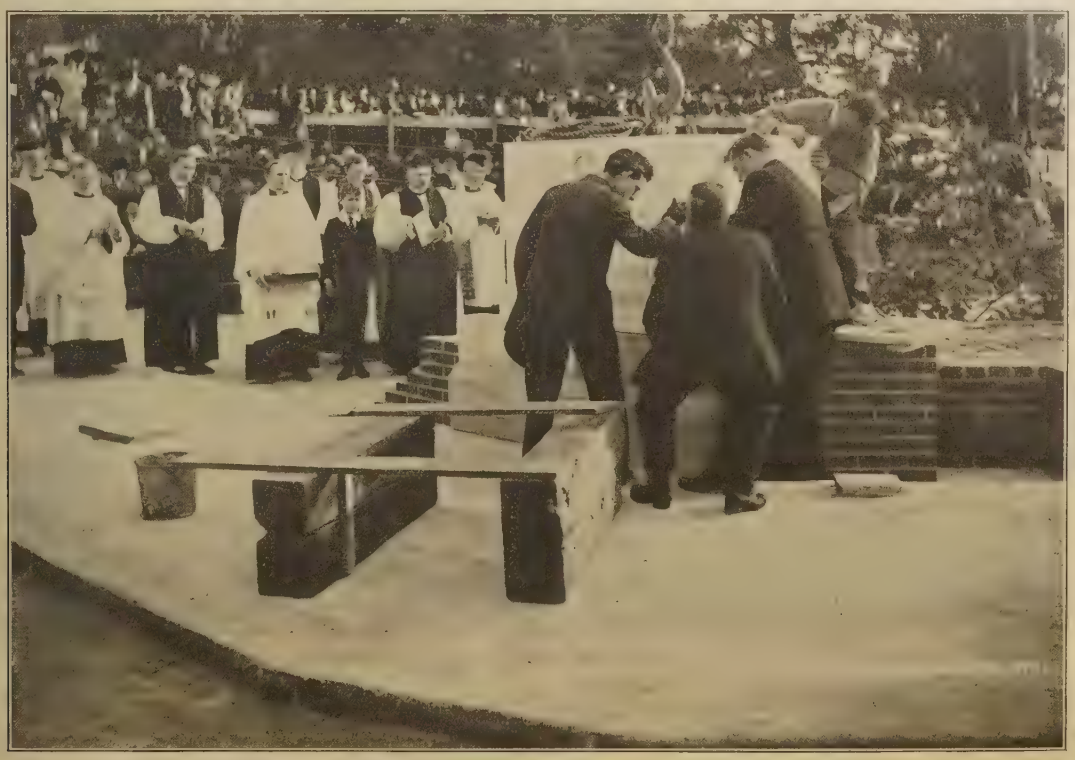
The Department for Social Service was conducted by Miss Marshall of New York, its chairman. The subject was Causes Which Militate against Purity, the subdivision being Amusements. The chairman in her report showed the increased interest in this subject and urged that every Associate should take an active part in improving the environment, looking into housing conditions, investigating moving picture shows and cheap shows of all kinds and dance halls, in advocating early Christmas shopping; and she asked that no Branch Secretary should think anything too small to mention in her reports, as everything in this line might help others. Such leading questions as these followed the paper and discussion: How many associates know what kind of amusements their members go to? How many know the laws of overtime work? How many are trying to uplift the places of amusement, which are nightly crowded with young people? And the meeting closed with an earnest appeal to

make the answer to such vital questions our responsibility for the coming year.

The Department for Literature was conducted by Miss Neilson, in the absence of its chairman, Mrs. Woodward. Her report was read, urging more uniformity in reading in the different dioceses and more interest in the Reading Union. The one paper which was read gave many hints as to how to make girls love good reading, to encourage them to read and learn poetry, and to help girls who had left school early to cultivate the habit of reading for themselves. In the discussion which followed the sense of the meeting seemed to be that variety was necessary to meet the need, and successful classes teaching Shakespeare, the Bible, and biographies of famous women, were described.

The Department for Holiday Houses was called to order by its chairman, Miss Lewin of Washington. There are now Holiday Houses in fifteen dioceses, and one camp. One paper was read on The Spirit of a G. F. S. Vacation House, and the discussion covered such questions as rules and customs, expenses and the cost of living, prayers and services, amusements, application blanks, houses for invalid girls, age limits, weeks for candidates, how to get associates to come, and many others which the time was all too short to consider.

From these earnest and stimulating meetings of the Central Council and of all the departments, everyone who was present has gone away with a renewed desire to further the work and extend the ideals of friendliness, social service, and character for which this great Society stands.



LAYING THE CORNERSTONE OF NATIVITY CHAPEL, WASHINGTON CATHEDRAL.

LAYING THE CORNERSTONE OF THE BETHLEHEM CHAPEL OF THE NATIVITY, WASHINGTON CATHEDRAL.

ON a glorious autumn day with the autumn's foliage in all its rarest beauty grouped in masses of gold or falling in flaming banners, Mount St. Alban never seemed more lovely than it did on All Saints' Day, when, amid the thousands that had assembled as to a hallowed shrine, the cornerstone of the Bethlehem Chapel of the Nativity in memory of the first Bishop of Washington, Henry Yates Satterlee, D.D., LL.D., was laid.

The laying of that cornerstone was the formal announcement to the world of the sympathizing friends and earnest well wishers that work had indeed begun which looks to the realization of Bishop Satterlee's vision—the vision of the mighty Cathedral, like some Cathedral of the ancient world as Canterbury or York, crowning the height of Mount St. Albans, or like the great Temple of God which in days long gone by crowned the height of Mount Zion—the vision for which he ever toiled and prayed, and for the fulfilment of which in a very true sense he laid down his life; and which as a precious inheritance he has bequeathed to his successors as at once their happy privilege and bounden duty to set forward as much as lieth in them.

Washington Churchmen's tribute to the memory of their first Bishop and to their pride in the work he had given them to do was the great congregation that came to Mount St. Alban on Tuesday of last week. It was spontaneous, hearty, and reverent.

The laying of the cornerstone was done by Henry Yates Satterlee, a boy of nine years of age, the only grandson of Bishop Satterlee, who, "taught" by the Bishop of Washington, "laid and proved" the stone. While the stone was being laid all the people kept silence, "remembering," in the words printed in the form of service, "that when the Temple of Solomon was in building neither hammer nor axe nor any tool of iron was heard in the house, and prayerfully meditating upon the holy words following, reminding them that as the birth of Christ was the beginning of the Kingdom of God on earth, so the Bethlehem Chapel of the Holy Nativity is the beginning of Washington Cathedral, to be builded here as a witness to the Incarnation and Birth of Jesus Christ of the substance of a pure Virgin."

Among the mementos placed in the stone were Bishop Satterlee's book on Cathedral building, a copy of the service used in laying it, a picture of Bishop Satterlee, a piece of the old mulberry tree under which Leonard Calvert stood when he and the Maryland pilgrims made their concordat with the Indians, and the following stones: a brown stone cross from the old East building in New York Seminary where Bishop Satterlee was once a student; a piece of the granite foundation stone of the Cathedral of New York City, and a Roman tile from old Southwark Cathedral, England, Bishop Talbot of Southwark and Bishop Satterlee having been close friends. The Bible and Prayer Book were omitted for the reason that they were placed in the cornerstone of the Cathedral three years ago.

The inscription on the cornerstone is as follows: "All Saints' Day, 1910. To the glory of God and in memory of Henry Yates Satterlee, D.D., LL.D., first Bishop of Washington."

As the stone was laid Bishop Harding uttered the following:

"I do pronounce and declare duly and truly laid this cornerstone of the Bethlehem Chapel of Washington Cathedral, to be builded here in the glory of the ever blessed Trinity and in honor of Christ our Lord, the incarnate Son of God, and to be dedicated under the name and title of the Holy Nativity, in memory of our father in God, Henry Yates Satterlee, first Bishop of this diocese, as a house of prayer for all people and for the ministration of God's holy Word and sacraments, according to the use of the branch of the Holy Catholic Church, known as the Protestant Episcopal Church in the United States of America."

A feature of the occasion was the masterly and brilliant sermon of Bishop Brent. Coming as it did at the close of an impressive and inspiring service, in which the music of the hymns and chants

seemed to find a wondrous harmony in the matchless beauty of the shrine, the Bishop's sermon held motionless every hearer and deepened his already heartfelt conviction that it was good for him to be there. He too felt, as did the speaker, the greatness of the hour and he likewise had a glimpse of the future. Bishop Brent said, in part:

"It is written in the Book, 'A little child shall lead them.' Bishop Satterlee, with the simple faith of a child, exemplified this in the leadership which he held in this diocese.

"It is an auspicious occasion which calls us here. This chapel, a fragment of the great structure to come, will be sacred in the hearts of our people.

"We believe in Christian education. The common school system of America has no warmer supporter than I, but it provides no place for moral and Christian training. We can readily see the reasons why they are omitted, and yet we deplore the fact. It seems strange that the moralities, the foundation of human character, should have no place in the teaching of our children. That is why I welcome the rearing of every new private school, of every Christian school of whatever denomination. It is a good sign of the times.

"This Christian temple will serve to promote a truly Christian aim which is now agitating the entire religious world—a real Christian unity. In days to come there will be truly a Catholic Church, when all differences of the past will be forgotten and there will be a broad and true religious spirit."

SCENE AT THE LAYING OF THE CORNERSTONE OF BETHLEHEM CHAPEL, WASHINGTON CATHEDRAL.

Beside the Bishop of Washington and the Bishop of the Philippine Islands who took part in the service, there were present also the Bishops of Atlanta and Sacramento and practically all the clergy of Washington City.

The Bethlehem Chapel of the Holy Nativity consists of the portion of the crypt directly under the altar and sanctuary of the Cathedral. As such it is properly the first part of the Cathedral to be built. The foundation stone laid by Bishop Satterlee on the Feast of St. Michael and All Angels, 1907, is the first stone of the reredos of the Bethlehem Chapel and of the substructure of the Cathedral altar. When built this chapel will serve not only for daily mid-day prayer for the workmen, and for missions, but will also be available for the daily and Sunday services of the girls' and boys' schools, for ordinations, for retreats and days of devotion, and for all the Cathedral services until the choir and chancel above it are finished. When the Cathedral is built it will continue very useful for weddings, for funerals, and for smaller services of all kinds.

THERE IS a charity which consists in withholding words, in keeping back harsh judgment, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart.—*Selected.*

LAST WEEK IN PHILADELPHIA

Conferences on Behalf of Laymen's Missionary Movement

NOTES OF OTHER HAPPENINGS

The Living Church News Bureau
Philadelphia, Nov. 7, 1910

THE Laymen's Missionary Movement has just completed a conference of two days in Philadelphia. This year a distinct change in its character and method is apparent, in comparison with last year. Then, the effort was to awaken interest, and great mass meetings were held in Holy Trinity Church. This year the conference was called one for "training," there were no large meetings, and the discussion was entirely upon the details of organization. The Movement has evidently experienced the inevitable crystallization of all such plans, and now appears with an avowed purpose of permanence and all the paraphernalia of an established society—secretaries, central committee, local auxiliaries, a magazine, text-books, and other publications, and an appeal for subscriptions. The Philadelphia meetings ended in the election of a permanent committee, on which the Rev. Llewellyn N. Caley and Mr. Edward H. Bonsall represent the Church, to carry forward the work here.

The meetings on both days were enthusiastic and full of helpful suggestion. On Thursday the general subject was the way to enlist all the people of a parish in the systematic support of missions, and on Friday, Missionary Education. An object lesson was given of a men's mission study class in session, and other methods, such as the monthly missionary meeting, the personal canvass, and the mission study library were described. Bishop Mackay-Smith gave the benediction at the close of the first day's sessions, and Bishop Spalding of Utah was present as an interested listener on the second day. About a dozen of the clergy of the Church, and possibly the same number of our laymen, attended at one time and another during the two days.

History of the Annunciation Parish

A further word concerning the parish of the Annunciation, whose fortieth anniversary services were described last week, may be of interest. The parish was founded in 1870 under the direction of Bishop Stevens, and was at first under the care of the Rev. Samuel Durborrow, superintendent of the City Mission at that time. The Rev. E. S. Widdemer was in charge for a short time, and in 1872 the Rev. J. W. Ashton, D.D., now of Olean, N. Y., became rector. He remained from 1872 to 1878, and was succeeded by the Rev. W.

(*Continued on page* 52.)

CHARLES HARRIS HAYES.

By the Rev. John Mitchel Page.

As autumn brings us back to our accustomed places, one after another is met by the news, surprising and incredibly said, that Professor Hayes has been taken from his honored place in the Church on earth. He died peacefully at his home in Madison, New Jersey, after an illness of but seven days. Throughout the Church there is grief that a noble life has ended in its prime, and that one of its ablest doctors is lost to the General Seminary; but within the Church there is a circle by no means small, who feel his loss as if a light had gone out. For these who really knew him, life will henceforth miss a presence and a power as quiet, as effectual for all good, as are the forces of nature.

REV. C. H. HAYES, D.D.

By this sense of a void, we know as we never knew before the values of this virile personality; and it is a duty at least to try to tell what he was, a duty to the living, to the dead, and to the cause of Christ.

The effort is not easy. Dr. Hayes was a remarkable man, remarkable without being extraordinary. There was nothing at once striking, nothing showy, to win him the friendship of good men the world over. He earned that friendship by his firm hold and wise use of the sound human qualities which ought to be common to all. He was the normal man, ever growing by imperceptible transitions into the practical Christian. If there were conflicts or defeats they were not seen. All was held within the firm and simple outlines of blameless life. He made the impression of one of Flaxman's Homeric figures, in which the outline suffices. There is no need of light and shadow, no sense of loss in the lack of color. So in him the lines, though few, were all that they ought to be; and they showed a man made in the image of Him who is true.

How often the mystery of character eludes analysis, only to be captured by an impromptu phrase. Of Dr. Hayes while yet a student it was said by Mrs. Walpole, the wife of the present Bishop of Edinboro', "O yes! Mr. Hayes, he is such a dependable sort."

Later, a priest whom he was wont to help in his hard parish, said, "A strong plus quantity is added to the service when Charles steps in." And once a close friend thus defended him to a lady who thought him unresponsive: "You have to draw on his sympathy with a certified check, but if he honors the demand he pays at once, in full, and in gold."

How well these casual words declare a power and a restraint; a love and a prudence; a helpfulness and a justice; working, not alternately, but all together in a well knit and unvarying character.

No wonder he inspired confidence and drew men, often older and more eminent, to ask his advice! In his sympathetic hearing and in his wise response he was at his best. Most characteristic, however, was this: that by some subtle effect of personality he could keep the confidence of others within that line beyond which confidence put a strain upon friendship. This he accomplished by no conscious effort. The effort would have been to have it otherwise.

The lines of his life, like those of his face, were nobly simple; amazingly so for a man who had known the best of New York, Berlin, Halle, and Oxford, and yet, though simple, not severe. The Puritanism in his blood was tempered by a sense of humor and the love of beauty in nature and in art. For the common joke he had a half unwilling smile; but the great absurdities of the human comedy shook him with laughter, long, though never loud. His own talk, too, even on the gravest subjects, had at times a persuasive suggestion of a humor all his own.

Music and Architecture meant more to him than the other fine arts, and in each he most loved the works of large movement and noble outline. He liked them because he was like them himself.

Elaboration, detail for its own sake, had no charm for him. And so in all his letters, and he was a generous correspondent, we find never a word set down for the sake of saying it, but we do find whatever he wants to say expressed with a clearness of thought and an adequacy of phrase rarely met in the letters of to-day.

In the active pleasures of life, too, he had his hearty enjoyment. A man of vigorous body, he played ball and tennis, was a good horseman and swimmer, and pulled a strong oar. The athletic temper, however, was alien to him, and he felt strongly the evil of its growing interference with the realities of life.

He loved human intercourse, not society; and though never in any period of life what would be called a "ladies' man," he was more and more at home in the converse of women as well as of men who had something to say. The worldly position of people was nothing to him. He had, however, an avowed liking for men of large interests and responsibilities who had the training and the time to take a wide view of life. The result was that he could hold most unworldly relations with people of the world.

Back of this faculty there lay a hidden factor which indeed had its part in every phase of his conduct—his absolute and practical independence. After his undergraduate days he owned no man anything. Though ample means might have been at his command, he earned his privileges and his pleasures by his own work; and always by his proper work, as a scholar or teacher.

His devotion to his family—for wherever he might live he always made his home with his own people at Madison—is something at once too sacred to bear any public telling and too normal to need it.

Within his home his life was free, far beyond the human average, from hardship, care, or sorrow; beyond its doors he enjoyed a succession of opportunities and successes. All the more to his honor are his consideration and his sympathy. He was, even to acquaintances, always helpful; never obtrusively kind. He hated demonstration, but in the emotional crises of life, its partings and its griefs, his face would take on a fine, resolute look, as of one who would say, "We must meet all squarely and do our best. There is no use in talk or tears." This dominating principle of balance and self-control ruled the whole of his life. He resisted well the lure of the age to care a little for too many things. With things which did not concern him, he did not concern himself. He was by long inheritance and by his own habit a sound business man. The interests and the duties of life were on his books or they were not. And so it was with truth. The essential truths he held unto death. Truth to him was vital. He was always eager to translate it into terms of right; and as eager to carry his perception of right into action.

Was not this the secret of the "dependable sort," of the "plus quantity," always going from strength to strength, losing nothing by the way? In this respect he was, perhaps, extraordinary, in that he grew steadily through his forty-two years (which he did not quite fulfil). Each winter's work, each summer's travel, became an integral part of a manhood visibly more complete from year to year. What might have been the fulfilment of this growth is now an idle speculation; but one which may safely range high. What is to be its actual fulfilment in time or beyond it, we shall know, and we shall be satisfied. This constant growth was very evident in his preaching. Always intelligent, but long restrained by some sort of shyness, it became earnest, forceful, convincing, and at last eloquent. He spoke so that his message was easy to understand and hard to forget. "They are still talking," writes Bishop Brent, "of a sermon he preached in the Cathedral at Manila." The same is true in many a place far-off and near-by.

In all these qualities was he not a typical son of the American Church as it is—content with the great essentials of the faith in the Creeds, his understanding satisfied, his devotion sustained by the Truth as he found it in the Bible and the Prayer Book? By a like motive he did, steadily and without demur, the needful duties of life, willing to leave the needless things undone.

We may not wish that all men should be just as he was. Many and varied are the types which belong to the making of a redeemed humanity, but it were well for all of us, and for the cause of our Master, if we could enter the fight for His kingdom with more of the brave and sincere manhood of Charles Hayes.

ANGLICAN CHURCH WORK IN PARIS.

PARIS, October 1, 1910.

IN the interval caused by the loss of your recent regular correspondent, the late Mr. Jeaffreson, your readers may welcome some news as to the present condition and aspect of English and American work on the Continent of Europe. It must be always remembered that that work is the ministering to members of the American and English Churches who, because of an enforced or accepted residence on the Continent of Europe, are deprived of the means of grace unless the present provision for their spiritual needs be made. The Church of England is very careful to avoid the aspect of intrusion and the appearance of proselyting. Their clergy on the Continent are not "rectors" or "vicars," but "chaplains" under the oversight of the Bishop of "Gibraltar" and the Bishop somewhat awkwardly described as "Assistant Bishop of London for British Subjects in Northern and Central Europe. It is a great privilege and blessing for travellers or residents in Europe to have their own spiritual needs met in this way. The Russian and Greek Churches do not hesitate to provide for their own in a number of the great centers of population, and their faithful are advised where they do not find their own, to make their communion in our churches.

The largest presentation of Anglo-American Church work is found in Paris. The English colony is second in point of numbers among the foreign groups in Paris. The American colony is much smaller, but rivals it in character and influence. In the English colony there are a large number of men and women employed as clerks, governesses, and domestic servants. These elements are, practically, wholly lacking in the American colony. The latter is comprised of those who are engaged in business, a very important element as shown by the large and representative American Chamber of Commerce in Paris. Outside of these there is the group of official residents—the embassy and the consulate. There are also a number, not small, whose residence has become fixed, either from preference or other reasons, and also a fairly large body of students, both men and women.

The oldest provision for the needs of English Churchmen is the embassy church; formerly a part of the embassy, now such simply by courtesy. The chaplaincy is most ably filled by Bishop Ormsby, sometime Bishop in British Honduras, and known to our Church for his kind and able aid given in the Panama Zone by request of our Bishop charged with that responsibility. Bishop Ormsby is a diligent and devoted worker, and has raised the embassy church to the highest plane that it has so far reached. The absence of self-assertion, the kind and generous sympathy in other work than his own, have gained for him both respect and affection.

In Neuilly, a suburb of Paris, and really a part of Paris, is Christ Church. It is a pretty, rather small church, standing in open grounds with a residence for the chaplain. It is doing an excellent and most useful work.

St. George's Church was inspired by the late Queen Victoria's Jubilee. It owes much to the generosity of Sir Richard Wallace. It is a good, simple, Gothic church, rather cold as to its interior, and there is a very pleasant residence for the chaplain adjoining. St. George's has full ritual, much better now, under the new, indefatigable, and genial chaplain. It had become almost a burlesque under his predecessor, largely because of the lack of the resources necessary to lift the effort to the plane of dignity. In the present development of its work St. George's is becoming a strong spiritual force in Paris, chiefly because behind and with its ritual there is deep human sympathy and untiring effort to be of use to the individual soul.

Of the Anglo-American churches in Paris the largest and most important is the American church of the Holy Trinity. The stately and impressive building on the Avenue de l'Alma is now a landmark, the lofty tower and spire lifting the cross high above the quarter of Paris which is perhaps most signally marked by wealth and fashion. The building is French Gothic. Entrance is through a large and lofty porch beneath the tower, conspicuous for its massive stone work and graceful wrought iron gates.

Passing to the church through a bay of the cloister, one notes the beautiful cloister and the gardens within and the rarely carved mission oak doors. The windows of the porch and of this bay interpret the *Venite exultemus Domino*. Entering the church one is deeply impressed by its massive character and by its honesty. There is no sham. What looks like stone is stone. The windows in the sides and clerestory have threefold arches. The carving is rich yet simple. Looking upward the stern columns end in arches that blend in the timbered roof. The windows interpret the *Te Deum*. They were twelve years in making, are all memorial, but are joined in the ascription of praise, a veritable *Te Deum* in glorious pictured glass.

Advancing towards the choir and sanctuary the eye rests upon the reredos, painted by Edwin A. Abbey, in its richly carved and gilded frame, an inspiration from Perugino. The crucified Christ forms the central frame. On the left is the Nativity, on the right the Resurrection, and the great east window behind and beyond portrays the Ascension. There can be no doubt on entering this church as to what is the faith taught. It stands out in strong, glowing color and noble form—the Christian Faith, handed down along the ages, remembering its martyrs and confessors, calling mind and heart up to God. We note that the choir is separated from the nave, and enclosed on the sides by exquisite wrought iron screen work. The altar is of fine proportions, richly clothed according to the seasons of the Christian year, with its lights and flowers and massive standards on either hand. The roof here is vaulted in stone. Sixteen boys from England (America is too far away) with men, form the admirable choir. The boys live in a choir school, and receive their education along with their musical training. The service is of the Cathedral type and is extremely well rendered, the choir being sustained by one of Cavaillé Col's finest organs. The pulpit is of stone and wrought iron, the lectern a superb gold bronze eagle. The font, next the door, is one of great beauty.

At the end of the cloister from the porch is the smaller cloister, from which entrance is had into the grand sacristy, enriched with a carefully studied collection representing Christian art. A little further, at the end of this smaller cloister, is the choir room, a lofty, noble room, admirably and fully fitted for its purpose. Near the entrance to this choir room stairs descend to the mortuary chapel, a veritable chapel, with its altar now hallowed by the memory of nearly five hundred dead who have rested here in peace and reverent care while those who mourned them could take counsel and decide as to their final journey back to their own land or to a grave in the soil of France. Returning to the cloister another stairway leads to a large, beautiful room with a pointed timbered roof. Here many departments of practical work are grouped, and from this go fresh rays of blessing and help that have carried hope and cheer to many of the divine Master's needy ones.

This is but a rough, sketchy outline of a most important and most helpful work for our fellow Churchmen. There is nothing cheap or mean to be found anywhere in it. Everything is of the best. One might write of the altar book with its wonderful binding; of the chalices and patens of gold enriched with precious stones; of its large and rare library of Church music; of the fact that the back of the church outside, on a narrow, little-frequented blind alley, is of the same stone as the front and sides. But space forbids. It represents first and last an expenditure of $800,000, all of it given, much of it memorials, not a penny of it gained by any bazaar, concert, or entertainment. We talk and write of Church unity; yet how many of our clergy, even if they chance to visit the church (and many ignore it) fail to take the trouble to greet and wish God-speed to the faithful priest who has labored in Paris for the Church and for his countrymen for some thirty-eight years! Some give sneering criticism that incense and vestments with fuller ritual are lacking. But the claim of him whose life has been wrought into this work is that his church occupies a representative position, and he seeks to make it the welcome, as it is certainly a most beautiful and inspiring, spiritual home of our American Church people, seeking to win all and forbid none.

We pass now to the left bank of the Seine, to the extensive quarter community of students and others. Have they been thought of? The answer is "Yes." Holy Trinity thought of them and planted the temporary church dedicated to St. Luke, Artist, Physician, and Writer. It was the first Church work for students, and is now the only church with services in English on the left bank of the Seine. Being a temporary building, it is very simple without, standing in the rear of a beautiful court of green grass, climbing vines, and shrubs. Within it is most reverent. Full and frequent services are maintained and all spiritual privileges are offered. Near by is an admirably equipped set of reading rooms for men. Adjoining the little church is the women students' residence,

founded and maintained by Mrs. Whitelaw Reid, wife of our able Ambassador to the Court of St. James. Her life is one that is full of loving thought and work for others. And most useful is this residence for women students. About thirty can live in the house. There is an excellent and well equipped library and reading rooms, drawing-rooms, and a large refectory, and also a hall where exhibitions and receptions are given and tea is served to American women students whether residing in the house or outside. There is a large garden, from which a door opens into St. Luke's. This door is always open day and night.

Another feature of Holy Trinity's work is the Holy Trinity Lodge. This is a hospital with American nurses and English-speaking physicians, a clinic for consultation, a library and reading rooms. Receptions, lectures, and picture exhibitions form features of its work, and a very good-sized and interesting garden offers additional attraction in fine, warm weather. It is under the direction of a deaconess whose energy and devotion are most rare. The Lodge offers its privileges to both American and English women. St. Luke's likewise has a large percentage of English worshippers who welcome its privileges.

All this work has been done by the American Church. Our English brethren have never done anything that has counted in the student community, and as we have undertaken and are doing the work effectively, it is tacitly recognized as our responsibility.

The work of the Girls' Friendly Society may also be noted. Its center is on the right bank of the Seine. It is a very extensive and most practical and efficient work for girls, and most important in a city like Paris. So many English girls are forced to seek employment as governesses, clerks, and nurses in Paris that a responsible society like the G. F. S. is essential. The society places from six to seven hundred girls in a year, looks up their would-be employers, meets them on arrival and guarantees them their help and welcome to the society's lodge if in any trouble. The lodge offers library, reading rooms, Sunday reunion with tea and kindly greetings, and a short, hearty service of song, with an address. It is a rare sight to see the scores of girls who come together on Sunday afternoons, often a hundred or more, glad to get into a home atmosphere and hear their own tongue. There is extensive American co-operation in this work.

From all this it will be seen that there is a great and imperative need for our Church work in Paris. It is truly a most important work, and it is being earnestly done. It merits fully the sympathy and encouragement of our Church people. Especially should that interest and sympathy be manifested in the work done for our young people in the student community on the left bank of the river that divides Paris in two. Young men and women are there from Great Britain, Ireland, Canada, the United States in its length and breadth, Australia, New Zealand, South Africa, and from English communities in South America. Is there any more important or more real mission work than this among the young from the English-speaking world? It may astonish your readers to learn that a letter of commendation to the clergy in Paris of young people going there to pass one or more years in study is most rare. The buttons of St. Andrew's Brotherhood men disappear when they arrive. If Church work be of value in our home universities, it is of equal, perhaps more, value in a foreign land, where the environment is so different and temptations so strong. The temptations at home are the same, but restraint and help are more fully granted. The work in Paris demands and deserves the hearty coöperation from home clergy and laity, and those who have the privilege of visiting Paris should give a little time to visiting our churches and their work.

If, as a professional man, you possess extraordinary talent that has enabled you to climb higher in your profession than others, that talent is of the Lord; if, as a business man, you have greater shrewdness and ability to accumulate wealth than others, that power is from the Lord; or if, as a laboring man, you have acquired a greater skill and have surpassed many in your handicraft, that is a gift from God, and in each case it should be duly appreciated, and out of an honest heart you should give more of your time, talent, and means than those who have been less favored; by so much as your wealth, skill, or talent is greater by that much is your responsibility greater than your neighbor's. You will have to face this fact some day. Why not do it now?—J. C. Stalcup, in *Baptist Standard.*

"Prayer," says St. Teresa, "is nothing else than intimate friendship, a frequent, affectionate, heart-to-heart intercourse with Him by Whom we know ourselves to be loved."

REV. DR. RENOUF, NONAGENARIAN.

THE Rev. Dr. Renouf is 92 years of age, his birthday falling on the fifteenth of this month. All Saints' Day was the 93d birthday of the Rev. J. I. T. Coolidge of Cambridge. Both of these venerable priests are graduates of Harvard. Dr. Coolidge served seventeen years in the Unitarian ministry.

This picture of Dr. Renouf is from a miniature recently painted by Mrs. Homer St. Gaudens. He was born in Boston, and was trained in a congregation of sub-colonial Bostonians in Federal Street, which later removed its place of meeting to Arlington Street. While at Harvard he transferred his allegiance from the Unitarian to the Orthodox Congregationalists. His father expressed surprise that he should disappoint the expectations of his family and all his friends by forsaking his intention to enter the Unitarian ministry, and offered him a large sum of money and equipment for starting in business. However, Dr. Renouf went to Andover Seminary, and his father's generosity to him was never diminished. The point on which the change was made was the Divinity of our Lord as seen through the Atonement. The elder Renouf was profoundly moved by the son's exposition of the text, "The Blood of Jesus

REV. E. A RENOUF, D.D.

Christ cleanseth us from all sin." At Andover the students were somewhat given to exaggerated and sensational testimonies to their own personal religious experiences which would be amusing to relate to-day, but proved shocking when offered at first-hand to a reverent religious sense. Out of this atmosphere Dr Renouf passed with some of his friends into communion with the Church.

After some experience as a missionary and as a curate, he was sent to Keene, N. H., to build up a church out of practically nothing. To St. James' parish he has for half a century given his heart and is now its *rector emeritus.* He is the first citizen of Keene to-day, and during all these years he has taken an active interest in all city affairs, particularly in education. Every kind of public interest finds him still consistently the thorough-bred citizen. At first an unwelcome propagandist of an almost ostracized religion, he was always a man of peace and good-will. A kind and courteous friend to everyone, a man of wonderful social and diplomatic powers, a scholar of wide attainments despite a life-long difficulty with his eyesight (which, in his school days, physicians declared he must soon lose entirely), and a strong and convinced Churchman, his chief interests of late have been the daily prayers of the Church (said at his bedside while he was recovering from pneumonia the past few weeks), and in the daily news, particularly despatches from foreign lands, in which he has taken a lively and sympathetic interest. He has made many trips abroad, and lets no day go by without reading in some new books of a scholarly class. He served on the General Convention's committee for the Marginal Readings Bible. He takes an intense interest in diocesan progress. This last year two of his neighbors of many years' standing were prepared by him for baptism and confirmation, and while unable to take the entire baptismal service, he was greatly pleased to become responsible for the

baptism itself. His most frequent expression is of gratitude for the kindness of those who have cared for him in the past few years. The author of *The Wild Olive* and *The Inner Shrine* wrote of him a few days ago: "I was greatly impressed by my visit to Dr. Renouf. What a stately, venerable figure!"

J. S. L.

THREE MISUNDERSTOOD PASSAGES.

By the Rev. L. C. Baker.

I BEG leave to call attention to three passages of Holy Scripture, the correct understanding of which would help much to clarify our current conceptions of the Christian faith, and so to promote that unity among those who profess it which is now so much desired.

1. The declaration of our Lord to St. Peter (St. Matt. 16:18), that the gates of hell should not prevail against His Church, has been constantly interpreted as a promise that her hellish foes would not avail to overthrow her.

But gates are not built for attack but for defense. Who ever heard of gates attacking anybody? Evidently it is a declaration that the fast-barred gates of hades, behind which the imprisoned dead are confined, would not avail to retain their captives against the conquering power of His Church as sharers in His risen and triumphant life.

All the promises and prophecies of the Old Testament root themselves in the initial and emphatic promises to the patriarchs that in a chosen seed all the families and kindreds of the earth should be finally blessed. And as the immense majority of the "all" went down to sheol under the sentence of death for sin, there can be no possible fulfilment of these promises except some way be provided for their ultimate release from this captivity. The Christian faith is that Christ came to fulfil the promises made to the fathers, and that as the Second Man, the Lord from heaven, the Captain of our Salvation, He broke through the gates of sheol and set free a multitude of its captives.

But while according this supreme honor to Him, we are slow to perceive and to acknowledge the eclectic and progressive character of His triumph, and that it was to be continuously achieved through the members of His Body, the Church, called to have fellowship with Him in His sufferings and in the power of His resurrection. This promise, then, addressed to St. Peter, and called forth by his distinct confession of Jesus as the Christ, the Son of the Living God, affirms that the Church, built upon the rock of this primary confession of His Name, should share in His triumphant power to break through the gates of hades and set free the captive generations of the dead, each in their own time and order, until all who died in Adam shall be made alive in Christ. If this passage does not teach that the Church, as first invested with the power of His resurrection, is the chosen channel for this ever-enlarging conquest of the wide realms of death and hell until God shall be all in all, what then does it mean? In the light of it we discover why St. Paul, in his defense before Felix, can include in his "hope toward God" the resurrection of the unjust.

2. The second passage I have in mind is that in I. Cor. 15:29, in which St. Paul affirms that if there be no resurrection of the dead—which phrase is properly inclusive of all the dead—the baptism of hardship and suffering through which he and the Corinthian converts were called to pass was meaningless: "Why then are ye then baptized *in their behalf?*" It is difficult to see why our translators should have failed to give here the proper meaning of the preposition ὑπερ, as given in Phil. 1:29 and elsewhere. Its proper meaning is not "in lieu of," but "in behalf of."

The passage teaches that in some way the recovery of the dead from sheol is being achieved through the spiritual conflicts and triumphs of the living.

3. The same thing is implied in the third passage I have in mind—Phil. 3:10, 11—in which St. Paul expresses his intense desire to attain unto the resurrection of the dead through companionship with Christ in His sufferings. It is wholly inconsistent to suppose that his anxiety here expressed is for his own ultimate salvation, for he has just expressed (1:20, 23) his assurance that for him to die would be gain, and that departing he would be with Christ. And in II. Cor. 5 he affirms that he *knows* that there awaits him in heaven a far better habitation than the earthy house of this tabernacle. We have only to look at the Greek of the passage in Philippians to see that he has here in mind a portion of the dead culled out from the mass whose deliverance he hoped to make sure by a fuller fellowship with Christ in his sufferings and a larger participation in the power of His resurrection.

There are very important inquiries suggested by this enlarged view of the meaning and scope of resurrection to which we can only allude.

It is manifest to any reader of the New Testament that the crowning feature of the gospel as first proclaimed was the resurrection of the Christ—as Son of Man—as predictive of the future recovery from the pit of death of all men. Gradually His atoning death became the culminating fact in Christian doctrine, around which all the main controversies in the Church centered, not only before but after the Reformation. Is there not need for, and hope in, an endeavor to take a wider and loftier view of the great announcement upon which the Church was built, and in the power of which it stands? Has not the Church suffered untold damage in the past by the virtual admission, at least, that the provision of God to restore in Christ to another life all who died in Adam has in it no element of hope for the unjust dead? Is there not ample scope for all the retributive teaching of Scripture in the universal law governing all the forms of life, "To every seed his own body," and hence every man in his own time and order? And has there not been an immense loss in Christian character and efficiency by the failure to see that in the constitution of the race as one great organism, to which the dead still belong, Christians are selected as a special class to have fellowship with Christ in His sufferings for the redemption of the race, and to be channels through which the power of His resurrection becomes effective for the salvation of both the dead and the living?

Such views, instead of fostering neglect and delay in the great work of our salvation, are a great stimulus to fidelity in that they reveal to us how wide are the issues of our present life-probation, and how far-reaching the benefits of our fidelity and success, not only to ourselves but to all with whom we are linked by the ties of kindred and affection. The unsolved mystery of a future probation for the imperfect dead finds here at last a key.

It requires but little further reflection to perceive how this larger gospel of the resurrection, restored to its commanding position, would appeal to the nations yet ignorant of Christ and His great salvation, some of whom have a truer sense than have we of how God has linked the race together by generational and ancestral ties. To such it would prove glad tidings of great joy to learn of the revelation of God's purpose through a chosen seed to bless all the families of the earth, and that in the fulfilment of it His Son Christ Jesus gave Himself to death, and was raised from the dead that He might be Lord both of the dead and of the living.

LAST WEEK IN PHILADELPHIA.

(*Continued from page 48.*)

M. Hooper, who was followed, in 1880, by the Rev. H. G. Batterson, D.D., in whose rectorship the present building was erected. The high altar was the gift of Mrs. Batterson in memory of Dr. James De Koven and Bishop Clarkson. Dr. Batterson resigned in 1889 to go to the Church of the Redeemer, New York, and the Rev. N. F. Robinson served the parish with great devotion until 1893, when he entered the Society of St. John the Evangelist. The present rector, the Rev. Daniel I. Odell, then took charge.

Divinity School Activities

The students of the Philadelphia Divinity School have issued a school paper with the title *Vinculum*, whose purpose in part is to keep the alumni in touch with the school. On Tuesday, November 8th, Dr. Holmes, of the department of Psychology of the University of Pennsylvania, is to speak at the school on "The Psychology of the Religious Life."

Display of Old Service Books

Through the courtesy of Mr. John Thomson, librarian of the Free Library of Philadelphia, there will be displayed at the meeting of the Church Historical Society on November 9th, the large and handsome collection belonging to the library of illuminated service books, some dating back to the time of King John III. of Portugal, together with many books illustrating early music, both sacred and secular.

Diocesan Junior Auxiliary

The annual service of the Junior Auxiliary of the diocese will be held in the Church of the Holy Trinity on the afternoon of November 12th. The Bishop of Alaska is to make the address. The Juniors are preparing a joint Christmas box for the missions of the Rosebud reservation, South Dakota, the contents of which will be exhibited in Holy Trinity parish house on the day of the meeting.

THE CHURCH AND THE IMMIGRANT.

By the Rev. Edward M. Frank.
Rector of the Church of the Advent, Philadelphia.

AS one passes through the older neighborhoods of our large cities, one finds the streets congested with aliens and newly arrived immigrants. Church after church will be pointed out that has now become a factory, a synagogue, or has been sold and is occupied by a foreign congregation, while the few native Americans are either neglected or served by crude and poor missionaries. The observer will wonder why it has seemed the proper thing to forsake these districts and, while talking foreign missions, neglect those at our very doors. Churches erected to the glory of God are turned into factories; struggling congregations of devout foreigners are compelled to worship on Sundays in halls which have been used for low beer and dance halls during the week. This is most trying to their devout instincts, yet it is the best thing they can do, as discarded churches are held at a price too high for them to purchase, and the opportunity of renting them is seldom offered, as the congregation that is leaving the district is intent upon turning its buildings into money in order to make a start elsewhere.

Perhaps the observer will be moved to ask why some of these congregations did not make an effort to remain in their former neighborhoods and do something for these new people, and he will be told that they cannot be reached. A little further investigation will perhaps bring out two facts: first, that the former congregation did not enjoy the idea of being driven, as they felt, from the neighborhood, and from the church that their love had erected, by the incoming masses; secondly, that the foreigners were stubborn and did not see the superiority of the new American religion, as compared with their older established Christianity.

Therefore they refused to come, and the whole matter was dismissed, the property sold to a manufacturing concern, and a new church built, and missions and Christian love preached amid more congenial surroundings. Let us give full credit for the difficulties encountered where the district is filled with Roman Catholics, for the Roman Church, with its doors open to all, very soon absorbed these people, whom the non-Roman congregations could not touch. Twenty years ago this was very largely true of the new arrivals, and the only people, and these were few, whom the non-Roman churches could hope to reach were Lutherans or some European Reformed body.

During the last fifteen years the territory from which we have been drawing our immigrants has continually shifted until now Constantinople forms the centre of the district. This district includes Greeks, Syrians, and various Slavic peoples, who have always been more or less at variance with the Roman Church, and the great majority of them members of the Eastern Church. As the Eastern Church is distinctly a body holding the same theological position as our own, these new arrivals become the most hopeful to work with. Attempts that have been made by Protestant missions in districts that are congested to convert these people to a newer and a modern form of Christianity have hopelessly failed. The American Church, however, has never sent proselyting missions to the Orient, but has always offered what aid it could to the Churches in those parts; therefore it become our duty to extend the same kindness to the new arrivals on our shores that we had been extending to these people in the home lands.

The American Church is best suited to solve the problem because we are not a schismatic body. The esence of schism consists in making uncatholic conditions of communion and refusing to extend to clergy and laity of other parts of the Catholic Church the same privileges we extend to our own members. This we have never done, and therefore we have never broken the bond of unity that should bind all Christian people. Intercommunion is here for all who have received baptism and confirmation and who confess the apostolic faith. All clergy who have received apostolic orders and hold the Catholic faith are accepted by us on the same basis as priests of the Church of England, subject to episcopal regulation, and every Catholic liturgy can be licensed for our use.

It is a well known fact that the younger generation, even of people of Southeastern Europe, become so Americanized that in a few years they give up the religions of their native lands, and are scattered among the sects or become members of the Roman body. This causes much sorrow and disappointment to the parents, who feel that a great gulf is widening between themselves and their children. Were we to coöperate with these Oriental Churches, without the idea of proselyting, the younger generation might attend our service, in the same building, where the parents at another hour are attending the service they were accustomed to in the home country, and while the younger generation would still become slowly Americanized, the division between the younger generation and the older generation would not be as pronounced as it is at present.

The Church of the Advent, located in the northeastern part of Philadelphia, was confronted with a problem that is similar to the problems confronting every Church situated in an old neighborhood: the American people were removing, and those who remained were poor and becoming poorer, so that they could not support the services or pay the salary of a priest. Those who have had experience in raising money for missions, realize how difficult it is to maintain a work that must be supported from without rather than within. This difficulty confronted the Church of the Advent, even though it had a small endowment, and it seemed only a question of time when it would be forced to desert the neighborhood and the poor that Christ had given it because of the difficulty of maintaining a Church in such a district There was no lack of work for the American priest. Two or three funerals a week was about the average; baptisms were frequent; calls to the sick and suffering were many, and great demands were made upon him to help those in need and distress. These burdens were depressing enough, but to see a steady decline in finances, and to realize that the day must soon come when this work had to be given up merely because of the lack of support, left not a vestige of encouragement.

All around the church were these small congregations from Southeastern Europe, struggling to maintain their priests and keep up the religion they brought with them, and it seemed as though by practising Christian unity the Church of the Advent might maintain its usefulness indefinitely.

The first arrangement was one made with the Servian priest, who readily consented to bring his people and to conduct his services at an hour when the church was not being used, and to contribute to the support of the church the same amount of money that he had previously paid for the rental of a hall. An Armenian congregation was also secured, which agreed to the same arrangement. After this a large Ruthenian congregation of about six hundred members was secured, together with its priest. The American priest found that these congregations added something to his duties, as he stood ever ready to advise and help in every good work that was attempted, and at the present time, instead of ministering to about thirty or forty people, the Church of the Advent ministers to about a thousand souls every Sunday. At times the church is crowded to its fullest capacity, and even the gallery, which has not been used for years, is filled. There are no intermissions between the services. As soon as one congregation is through, another begins, and Sunday is a busy day in the church that but a few years ago was pronounced, by one of the leading clergy of the city, a "forlorn hope."

In order better to understand the work that is being done, we will describe a Sunday at the Church of the Advent. At 7:30 in the morning the Ruthenian service is held, attended by about two hundred people. This service lasts until 9 o'clock. As soon as it is finished the Servians and Roumanians attend, and their service lasts until 10:30. At 10:30, the English service begins for a congregation of about one-third Americans and about two-thirds composed of various foreigners, who are beginning to learn English, and who have been told by their priests that attendance upon the English service is as much a fulfillment of their religious obligations as attendance upon services conducted according to their rite. Thus the congregation at the English service has been more than tripled by extending Christian hospitality to others of the same faith, and these people, understanding that we are extending to them sympathy and help, without any idea of proselyting, work with the Church in the most friendly manner.

The English service is followed by a Russian service, and this service packs the church to its utmost capacity, and lasts until about a quarter past 1 o'clock. The Armenians, no longer being able to celebrate the Holy Communion in the morning, follow the Russians with a service beginning at 1:30. This is done by special dispensation that they have received from their Bishop, enabling them to celebrate Holy Communion after 12 o'clock.

During these services or after them, weddings and funerals

are frequently held, either in the Sunday school room, down stairs, or in the church between the services.

At 2:30 the English Sunday school is held, and the other congregations, supplying native teachers, send their children to this Sunday school, where they are instructed in the religion of their parents. At 4 o'clock, the Russian Sunday school, which is too large to meet with the English Sunday school, is held, followed by Russian vespers at 5:30, and the day is ended with English evensong at 8 o'clock.

Thus a church that seemed doomed to leave the district has become a great factor for good, and one cannot help but feel that to a large extent the problem what to do with churches in districts similar to this one has been solved, and that the cause of Christian unity can best be served by showing in some practical way what a great help it is for people to work together, having one interest in view, namely, the greater glory of God and the uplift of our fellow men.

THE OLD WOUNDS.

By Roland Ringwalt.

A MORNING paper says that a veteran has just gone to the nearest hospital because an old wound is troubling him. Forty-five years have passed since Appomattax, nearly fifty years since Fort Sumter, and still the old wounds cause more or less pain. Sometimes weeks, months, or years pass without serious trouble, and then comes a shock, some extra exposure, an attack of illness, and the hurt received so long ago proves that it has not been healed.

We can easily imagine a young man, brave and cheery, bearing his wound heroically, believing that strength would return to him, and going back to the farm or the workshop. For some time, perhaps, there was no great annoyance; at the worst the soldier had to beat a retreat from a wet night and to guard against a foggy morning. Years passed, and the muscular strength declined, while the pain grew more intense and was frequent. The man's working power grew less, his social outings were dependent on the finest weather, more and more time was spent indoors, the comrades grew fewer, the twinges were hourly instead of daily. Pension checks come at stated intervals, but the wound is a constant reminder of the war.

Medical writers give descriptions of rare or peculiar casualties; but how many mental and spiritual wounds are never recorded save in two books—the book of the sufferer's memory, and the book that is to be opened for the final account! Scott tells of sturdy Jonathan Oldbreck, seemingly devoted to his books and relics, a crusty old bachelor, always growling about womankind, yet never forgetting the woman whom his youthful heart had loved so fondly. Years after the early romance had been blighted, after the sad death of the Lady Glenallan was half forgotten, Oldbreck was still ready to cry over his sweetheart, and the strongest friendship of his life was for the young man who resembled the departed mother.

There was an early love wound in Scott's life, and in his terse phrase the heart was pierced, but the crack remained. No man had more interests than Scott—he was a lawyer, a sheriff, a militiaman, a hunter, an amateur farmer, a publisher, an editor, a poet, a novelist, a collector of curiosities, a generous host, and a hard-working bankrupt. He liked politics and he loved his family, but that old wound drew tears from the man who grimly faced the chances of a debtor's prison.

"Only a woman's hair" was written on the paper that covered Stella's tress, and no one can tell the agony in the great heart of Jonathan Swift. It may have been that memories of Anne Rutledge had their part in drawing the sad lines in Abraham Lincoln's face. Old love pangs have come to sentinels on their posts and to hermits in their cells. Perhaps the man who laughs at old love letters reads them in his lonely hours, and men who would scorn to quote poetry treasure it in their hearts.

It seems at a surface glance that there is little poetry in business, but a deeper view shows the contrary. Business, like poetry, is full of imagination. Dreams of commercial grandeur, of mines filled with gold, of wonderful inventions, have nerved men with that spirit that despises fatigue and mocks at danger. There is no phrase in American slang more lasting, more telling than Mulberry Sellers' exclamation, "There's millions in it." In proportion to the joy of the dream is the sadness of the disappointment. A man who half bought his home, and lost it in a panic; who worked for years on a patent, and was cheated out of his rights; who put his earnings into a savings bank that failed, does not forget such an experience. If he is kind-hearted his sympathy for an unfortunate neighbor revives his own losses; if he is envious, a neighbor's gain tells over again the story of his loss. The files of the bankruptcy courts, the archives of the patent office, the ledgers and day-books of forgotten houses tell of aching hearts. A grief that slumbers for a decade may wake as a disappointed man thinks "What I might have done if fortune had smiled on me!"

But, after all, there is a dignity about him who hath had losses. The empty sleeve tells that the wearer was in the front rank at Gettysburg, and the aged bankrupt may have been a thriving merchant before the crash of '57. Even if their wounds smart there is nothing disgraceful about them. It is different with the unfortunate person who drags through life the burden of remorse. There are so many methods by which the transgressor is taught that his way is hard. He has swindled an old friend or cheated his employer, he manages to escape the law, but other forms of reckoning came. There is a social slight that cuts him to the quick, or he is blackballed in a Masonic lodge, or he seeks a political nomination and is curtly told that he would not strengthen the ticket. His better nature teaches him to blame himself, and he sees more distinctly the nature of what he has done. Years bring reflection, and as Johnson says, "The man who smiles at wickedness in his companion may start at it in his child." It may be that a remorseful pang is as real to the quiet old man who sits on the front porch as the voice that sung in the dying ear of Marmion.

Old wounds may be hidden from human eye and never mentioned to human ear. Again, the senior may find relief in telling a sympathetic junior some mournful story. David Copperfield's resolute aunt finally broke down, and told her nephew of her wretched marriage and the shattering of her earthly hopes. She also told him that she looked back on her past life, and wished that she had been kinder to people who had gone beyond the reach of mortal aid. There is an intellectual as well as a moral remorse; a thoughtful mind cannot help regretting some delusion that once darkened counsel. In the life of every conscientious and meditative person there is something that occasionally or semi-occasionally rises in the background of memory. St. Paul prayed that the thorn might be taken from his flesh, it is not written that he asked that he might forget the death of St. Stephen. That was not something to be forgotten: every one must bear his own burden.

Stoicism may keep one from loud lamentation, and a higher endurance may teach one to bear hardness for Christ's sake. But the easy-going people who never grieve or repent deeply know nothing of those to whom the past is a vivid reality. Job abhors himself and repents in dust and ashes. The Apostle to the Gentiles deems himself unfit to be called an Apostle. Great suffering, bodily or mentally, leaves its trace even upon the Sinless, for the Risen Lord showed His scars, and in the vision of eternal glory there stood a Lamb as it had been slain.

A CHILD'S PRAYER.

I've been so busy all the day,
And played so hard, I'm tired, now,
Yet I my evening prayer must say,
So fold my hands, my head I bow.

My "Now I lay me" I have said,
And "God bless everybody," too,
But when I'm tucked up snug in bed,
And all alone, then listen, do,

Dear loving Lord, and bending near
To hear me when *my* prayer I pray,
Come closer, Lord, *so* close, to hear
The very words that I shall say:

Oh, when Night lets her curtain down,
And all is still, and shadows creep,
It grows so dark when I'm alone,
Stay near me 'till I fall asleep.

West Point, N. Y. I. E. C.

It was given to other races to feel after and to unfold the broad sympathies of nature, the subtle attractiveness of beauty, the wise discipline of law, but the Jew received and witnessed to the idea of holiness which is the consecration of being. He believed, and he impressed his belief upon all with whom he came into contact, that our existence has a living God for its source and its goal. He had found the Covenant with the Lord a reality, a spring of moral enthusiasm, a stay of resolute patience, and he enriched humanity by his knowledge.—*Bishop Westcott.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

REPORT OF CENTRAL COMMITTEE OF THE GIRLS' FRIENDLY SOCIETY DEPARTMENT FOR SOCIAL SERVICE.

THE Central Committee on Social Service held two meetings during the past year. Of the eighteen dioceses reporting interest in the work of the department, seven had no diocesan social service associates. Four of the seven have appointed diocesan social service associates since then, making fifteen dioceses at present studying social problems in various ways. Three have had classes for associates, two using Peabody's *Jesus Christ and the Social Problem* as a text book, and the other basing its study on Rauschenbusch's *Christianity and the Social Crisis*. Two branches have had evening classes for members, one taking women in industry as the general subject, and the other reading Devine's *Causes of Misery*. Two dioceses have had series of talks bearing on special social problems. One senior members' club has appointed a social service committee to work with the diocesan social service committee. One diocese has a successful lunch and rest room for girls; another is experimenting on a G. F. S. lodge as a self-supporting home for working girls. College girls have been interested in a G. F. S. branch in a college town; sixteen of them teach its classes, and their work is reported to the social service department of the college. This is what we should work to attain in every college town, and is one of the most valuable achievements of the year.

However, the most notable effort has been planned by the diocese of Maryland, where they have grasped first among the dioceses the truth that we have a duty to other girls than our own. Finding through their investigations a bad condition in certain factories, Maryland has decided to work for the betterment of factory conditions so that girls may work in them and be safe and undefiled; and none need be shut out from our organization through the neglect of the G. F. S. workers to see, as part of their civic whole, that surroundings are safe for all girls, as well as their own. That is a magnificent step forward, and one we hope other dioceses will copy. The diocese proposes to employ a trained worker especially to study such factory conditions. All classes not reported through other departments are to be reported through the social service. This will show that recreational and industrial classes have a definite, recognized position and dignity in the solving of our social problems. In this way it is hoped that information as to methods will be secured and the relative attractiveness and value of such classes demonstrated.

At Christmas time the committee issues a bulletin to each diocesan social service associate in sufficient quantities to give one to every branch secretary in her diocese.

GIRLS' FRIENDLY SOCIAL SERVICE IN PENNSYLVANIA.

The Social Service committee of the Girls' Friendly Society in Pennsylvania is actively interested in the Industrial Betterment Bureau, whose aim is "to furnish efficient workers to approved places of employment" and to secure "a white list" of factories, etc., by a careful investigation and inspection. The bureau since its opening in March has permanently placed forty out of the eighty persons who have applied to it, and it has obtained much illuminating information on the enforcement of the new factory and child labor law. At Christmas circulars urging early Christmas shopping will be sent to all the branches. The Girls' Friendly Society is also represented in the Travellers' Aid Society.

PLAYGROUND FACTS.

Three hundred and thirty-six cities in the United States now have established playgrounds. Previous to 1908 only 90 cities had playgrounds. In 201 cities are 1,024 playgrounds.

In 1908 Massachusetts enacted a law providing in effect that the cities of the state with a population of 10,000 or more should vote whether or not to establish playgrounds. All but two cities voted to have playgrounds supported by public taxes.

Chicago, New York, Boston, Los Angeles, Baltimore, St. Louis, Dayton, Pittsburgh, Rochester, and other cities have now arranged for play leadership the year round—winters as well as summers.

Several cities have this year doubled the number of hours their playgrounds are open, thus obtaining twice the value from their plants. Some have equipped the grounds with electric lights, so that the young people who work may play after the day's toil is over.

Public spirited men and women in Cincinnati, Ohio; Springfield, Mass.; North Andover, Mass.; Carlisle, Pa.; Jersey City, N. J.; Sag Harbor, N. Y., and in other places have donated playgrounds to their native city or town.

The demand for playground literature is unprecedented. The newspapers are using the 300 cuts and 1,000 photographs of the Playground Association, often giving a whole page to playgrounds. About 400,000 pieces of printed matter went out from the national headquarters last year. Country villages, as well as metropolitan cities, are asking that they be helped to solve their recreation problem.

The International Congress on Tuberculosis which met in Washington in 1908, passed a resolution favoring the playground as an important agency in the prevention of tuberculosis.

Anyone reading the daily correspondence coming to the Playground Association of America would be impressed by the following facts:

Prominent business men attend meetings to consider the play problem.

Leading educators in our normal schools are using material contained in "A Normal Course in Play," prepared by a committee of the Playground Association of America.

President Taft, ex-President Roosevelt, Governor Hughes, and other leading statesmen are enthusiastically in favor of playgrounds.

Physicians now declare that playgrounds by increasing vitality give greater immunity from disease.

Probation officers report that play leadership has already decreased juvenile delinquency.

Employers are promoting play to increase the industrial efficiency of their workers.

Social workers now declare recreation the most powerful agency in raising the subnormal to the ranks of the normal.

Moral philosophers are advocating play in order that our citizens may enjoy a fuller, richer, and more responsive life.—*From the Report of the Wheeling Playground Association.*

THE REFERENDUM IN LOS ANGELES.

One peculiar issue was brought out with reference to the referendum in Los Angeles during the year. When the Council passed the ordinance lowering electric lighting rates, the company proceeded to get signatures on a referendum petition. The charter provision was so drawn that it was possible for them to hang up the ordinance until an election should come around, which might mean six months or a year. To fight that, which meant a difference of $10,000 a month to the citizens, the local Municipal League got in with another referendum petition, which would enable the council to double up the referendum election with another election that was coming along immediately. Thus it was compelled to use a referendum to defeat a delay which the unfriendly referendum of the companies might have caused. This illustrates one of the difficulties that has to be faced by the direct legislation plan, but an offset is the repeated experience of the value of the referendum for good legislation.

SOME NEW YORK STATISTICS.

One of New York's leading clergymen makes much of the following statements, clipped from the *Tribune*, in speaking of the strenuousness of the life with which the Church has to do in New York City:

Every 40 minutes an immigrant arrives.
Every 3 minutes some one is arrested.
Every 6 minutes a child is born.
Every 7 minutes there is a funeral.
Every 13 minutes a couple gets married.
Every 42 minutes a new business firm starts up.
Every 48 minutes a building catches fire.
Every 48 minutes a ship leaves the harbor.
Every 51 minutes a new building is erected.
Every 1¾ hours some one is killed by accident.
Every 7 hours some one fails in business.
Every 8 hours an attempt to kill some one is made.
Every 8½ hours some couple is divorced.
Every 10 hours some one commits suicide.
Every 2 days some one is murdered.

THE Social Welfare Commission of the diocese of Delaware has prepared a painstaking report concerning the conditions of toilers in Delaware, together with a supplementary report on the agricultural industries. Copies of this substantial contribution to the understanding of local conditions may be had upon application to the chairman, the Rev. Hubert W. Wells, St. Andrew's Church, Wilmington. The report may well be taken as a model for other commissions.

THE SUGGESTIVE report of the Social Service Commission of the diocese of Milwaukee has been printed in pamphlet form. Copies can be had of the secretary of the diocese, the Rev. C. B. B. Wright, Ph.D., Cary Building, Milwaukee. It will be recalled that the Milwaukee commission is empowered to represent the Church and the diocese of Milwaukee corporately in favor of or against bills pending in the legislature.

AT THE suggestion of a number of Churchmen, members of the University Club of Philadelphia, the House committee of that organization has made arrangements by which all boys connected with the club will be out not later than 10:30 P. M., adult servants being substituted for them.

THE GREAT problem of all, Mayor Gaynor tells us in his *Century* article, is to get the government of large cities into honest and competent hands. It is in this that we have long signally failed. If a dishonest political tool was not chosen, an incompetent was, and often in the name of reform. And in the case of an honest incompetent the general result is in effect the same as in that of a dishonest competent. But the contempt of the community in the end is always greater for the former than for the latter; for with all his fine professions he does nothing. Worse than that, for lack of ability to grasp and control his government, it gets loose from him and corruption is soon all about him, generally without his being able to see it. He has not eyes, even in front, let alone in the back of his head.

AN INSTITUTE of municipal and social service will be held in Milwaukee during the season of 1910-11 to aid in fitting men and women for more intelligent and effective social and municipal service. The organization is under the Extension Division of the University of Wisconsin and includes a weekly Friday evening lecture course on municipal functions and problems, and an afternoon and evening course from October to March, including class conferences, supervised readings, observation visits to institutions and societies, together with field study.

TRINITY CHURCH, New York, is carrying out an extensive and carefully devised policy for the improvement of the houses it owns, as rapidly as it can get possession of the premises.

GRAFT is the social canker, and we will one day stamp it out with the same intelligence and the same directness that we are now applying in the case of tuberculosis.

THERE IS a conservative party in New Zealand which believes in going slow, but which is not committed to not going at all.

THE SPLENDID work of the Brotherhood of Locomotive Engineers is described in a thoughtful article by Charles Frederick Carter in the *Century*.

A CONGRESS of commission government cities has been called to meet in Galveston, Texas, in November.

THE WORLD is growing better, but the millennium is far off. It will take hundreds of years of endeavor, hard work, and sacrifice to bring about ideal conditions. The poor will be with us always, but their condition will be greatly improved from what it is at present. America is the great melting pot of the universe, and upon this country will devolve the work of spreading civilization and aiding the weaker members of the human races. Our big cities are doing much toward solving the problems of curbing vice and aiding the unfortunates. The rich are growing more tolerant and more sympathetic toward their weaker brethren. The so-called "Muckrakers," who have described the condition of labor and capital in America and exposed political corruption and vice, have done much toward aiding the uplift movement.—*Jane Addams.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE MINISTERING CHILDREN'S LEAGUE.

[CONDENSED.]

To the Editor of The Living Church:

A SHORT time ago a letter was printed in your paper in regard to the Ministering Children's League, which the writer believed had gone out of existence. The League, which was started in England twenty-five years ago, and for the purpose of promoting kindness, unselfishness, and usefulness among children, has branches in thirty different countries.

In 1886 Lady Meath visited the United States and many branches were started, but owing to unavoidable conditions in the last few years the work has languished, and at present there are about twenty branches in the U. S. A., with 1,300 members and about 200 associates. During the last year over $1,600 in money and boxes valued at $600 were given away.

The League has no rules but that of thinking of others, which naturally finds its outward expressions in working for others.

Any society is invited to join and is at liberty to choose its own work and to dispense its own charity, and the only conditions imposed are a yearly due of one dollar from each branch for the general expense fund and an annual report sent to the Central Secretary.

I will gladly furnish further information to any one who is interested in the League. Any child not belonging to a parish branch is invited to join the "Scattered Members' branch," which has no place of meeting, but its members try to follow out the rules of the League and to keep in touch with the Central Secretary. In this connection I would say I would gladly receive boxes of old toys and books to be forwarded as Christmas presents to children in the institutions and to enrol the senders as members of the league.

Samples of membership cards, magazines, etc., will be sent free of charge upon application to the Central Secretary.

MARY LAWRENCE ENTZ,
Central Secretary, U. S. A.
1065 Madison Avenue, New York City.

AN UNINTENTIONAL COMPLIMENT TO ROME.

To the Editor of The Living Church:

THERE are many ways of unduly magnifying the importance of an adversary by directing constant attention to his power, his prestige, his status, his influence. Probably no more decided compliment could be paid to the Roman Pontiff than to place him upon such a pedestal as that whereon he now stands, because nearly a million of intelligent Christians in America are content with being listed and officially named by themselves merely as his opponents—Protestants. It will be conceived that the Roman Pontiff is an important figure in the Christian world, a mighty power; but to concede still more, and to go to the extent of admitting that he is the controlling force (negative though it be) dominating the choice of the official name of any part of the Church, seems the limit of deference. No organization is big enough for our Church to content herself with being known merely as its opponent.

Possibly our Colonial forefathers, instead of calling us The United States of America, might have named us "The Anti-George III. Confederacy," or "The Protesting English Colonies," or some similar name. What a glorious name either one would have been!

Yours truly,
R. R. MIDDLEBROOK.

NEVER MORE than to-day was there required of a clergyman greater singleness of aim, directness of teaching, purity of life. "It is not a new Gospel that we need, but a living Gospel, Christ living in us, a more Christ-like people, a more Christ-like ministry," said the late saintly Bishop King in his last published address on the *Imitation of Christ*. This sounds like an extract from Thomas à Kempis. As the gold coin of the time of the ancient saint rang with the same clear sound as the gold coin of to-day, so the spiritual advice of the saintly Bishop, who died but a few short days ago, has the same clear ring as has that of the saint of the bygone years. "There must be spiritual vision," says Bishop Montgomery, "to have seen God, to know Him in Christ, better than anything else in life, to have heard His voice and to know that He has heard ours." This is the spirit of the true clergyman. Whatever else he may lack, this is indispensable for a true shepherd of the flock.

Literary

RELIGIOUS.

Ideals and Principles of Church Reform. By Rev. J. C. Barry, M.A., with Introductory Note by James Denney, D.D. Edinburgh: T. & T. Clark. 1910. Imported by Charles Scribner's Sons. Price, $1.25.

The real subject of this book is Church unity. The ideals and principles of Church reform are such as in the writer's judgment would lead to the unity of Protestant Christendom. The book emanates from the Presbyterian Free Church of Scotland, the United Free Church, as it is now called. It may fairly be regarded as a response to the advances made by the Lambeth Conference of 1908 towards the Scottish Presbyterians. The author, the late Rev. J. C. Barry, was a leading member of that society, and Dr. Denney, who writes the introductory note, is professor of New Testament Language and Literature in the United Free Church College, Glasgow.

The peculiar value of this book for Churchmen, and especially for those of us who are carried away by the iridescent dream of uniting the Church and Protestant dissenters into one body, lies in the fact that it brings out in the most vivid and forcible manner the difficulty, nay, the impossibility, of such unity. How can those who have absolutely incompatible conceptions both of the Church and of unity ever unite in one body?

What is Mr. Barry's conception of the Church? It is in his view a purely human institution, while to us it is the Body of Christ. Take this illustration of his position: "'The keynote,' it has been well and truly said, 'of Wesley's career is found in the exclamation—"Church or no Church, the people must be saved!" of which the impassioned query of Chalmers is like an echo, "Who cares for any Church, but as an instrument of Christian good?"'" (p. 132). From our point of view the only way in which a man can be saved is by being brought into union with Christ in his Church. Mr. Barry accepts the view of the primitive Church put forth by Dr. T. M. Lindsay in *The Church and the Ministry in the Early Centuries.* Dr. Lindsay assures us that in the primitive Church there was no organic unity, but that a system most nearly represented in the present day by Congregationalism prevailed.

"The use of the word *Church* is very misleading. There was no one all-embracing institution, visible to the eye, which could be called *the* Church of Christ. What did exist was thousands of churches, more or less independent, associated in groups according to the divisions of the empire. The real bond of association was the willingness of the leaders of the individual Christian communities to consent to federation, for the terms of communion were never exactly settled. *Church* is scarcely the word to use; *associated Churches* is the really accurate phrase" (quoted from Dr. Lindsay, p 36). "How instructive," Mr. Barry writes, "the fact that the form of ecclesiastical government which afterwards became so dominant that it still casts its shadow upon the thought of Protestant Christendom about Church organization and union, was developed out of a system of free association between independent Churches, and by means of persecution from without, fully as much as by persuasion from within, the Church. All that was developed freely, within the Church, in the course of three centuries, was a system of association in which the independent self-governing powers of the associated Churches were still strictly preserved. And there remained rival associations to that which gradually became strongest and was taken under its wing by the State. 'In some parts of the empire they were more numerous than the Catholics, and everywhere they were, to say the least of it, as sincere and as whole-hearted Christians'" (p. 38, 39).

What are meant by these rival associations of sincere and whole-hearted Christians? Clearly, Montanists, Marcionites, Donatists, Arians, and the like.

Mr. Barry presses his Congregational theory to its logical conclusion. The local Church is supreme, under no obligation to accept the decisions of the Church universal. "In a purely Spiritual Unity, and Voluntary Federation, of Independent self-governing Local Churches, it is plain that there could be no power to exclude, no authority to condemn, anything that a Local Church might agree to include or allow" (p. 77).

The idea of doctrinal unity must therefore be abandoned. The Nicene Creed must be given up. "Because an elaborate metaphysical creed was, for a time, a source of strength and safety to the Church, it by no means follows that it is equally so 'to-day and forever,' just as it was 'yesterday.' The times have changed; knowledge has enormously increased, and with it has grown a sense of the limitations of human intelligence that makes the most capable and trained minds chary of dogmatism, dubious of speculation, more intent upon the formulation of good working principles of faith and morals than inclined to make positive assertions about the mysteries of the Godhead or the universe, the past or the future of the human race" (p. 99).

"What is wanted by the new conditions of knowledge in our time, that they may further and not hinder the progress of true Christianity, is the recognition as enough, and securely settled for all time, of the essentials of Christian faith and unity, namely, belief in One God and Father of all, and in One Lord Jesus Christ, the Master and Saviour of all. Refusing to complicate the spiritual and practical simplicity of this faith by any disputable intellectual definition embodied in a creed, we shall find the way open to the utmost possible practical unity, in every place, by making no other condition of membership in the one Church save willingness to join, on equal terms with others of the same mind, in the cultivation of moral and practical subjection to Christ as Lord, and in worship of the Father 'in Spirit and in Truth'" (p. 150).

It is worthy of note that the author does not speak of worshipping Christ, and he seems to know nothing of the third person of the ever-blessed Trinity, the Holy Spirit of God.

The method of securing Church unity which these Scotch Presbyterians propose has long been tried in American Unitarianism. There we have independent local churches, federation, and the very minimum of doctrinal belief. Does our experience justify the notion that the way to unity lies in this direction?

Mr. Barry frequently appeals to Anglican writers and quotes them, but only to leaders of the rationalistic school, such as Arnold of Rugby and the late Dr. Edwin Hatch.

The appeal to the primitive Church and the supposed facts of its history is an interesting feature of this volume. The reader need not be disturbed by the tone of confident assertion with which it is assumed that the primitive Church consisted of independent local churches organized in various fashions and federated together. The Acts of the Apostles carefully studied and the Apostolic Fathers are enough to demolish this theory. It is worth while, however, to consider how it happens that scholarly men among Presbyterians ignore facts of scripture and ancient authors which are obvious to Churchmen. First, it must be remembered that for a dissenter to accept the Church's position involves abandoning what has been his religion and surrendering himself to the Church. If the historic episcopate be found in Scripture and antiquity, nothing remains for a Presbyterian but to submit to the Church. Some theory must be found to justify the dissenter in his separation; and all his interests lead him to accept such theory.

But, secondly, our acceptance of religious truth depends largely upon our spiritual experience. The Church and the Christian religion are not merely subjects for antiquarian investigation; they exist in the world to-day. Our spiritual experience at once interprets and confirms the teaching of Holy Scripture. The religious experience of a man brought into union with Christ through baptism in his Church, endued with the gift of the Holy Ghost in confirmation, and continually feeding upon Christ in the Holy Communion is quite different from that of a man living in any of the religious societies that have separated from the Church. The Churchman's religious experience is bound up with the receiving of sacraments, and for him the plain teaching of Holy Scripture is thus interpreted and confirmed. It is far otherwise with the dissenter. He supposes that he has sacraments, and that they are real, like those of the Church; but his experience leads him to disparage sacraments and to explain away the teaching of Scripture about them. The Church's teaching on the ministry and sacraments is confirmed by the religious experience of her members, whereas outside of the Church there is no such experience. The highest experience that can be attained by those living in separation from the Church is that of Cornelius the Centurion before he received the gift of the Holy Ghost. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Far higher blessings were to be his in the Christian Church; and his religious experience before his baptism was quite different from what it became after he had received the gift of the Holy Spirit.

GEORGE B. JOHNSON.

The Number of Man. By Philip Mauro. New York: Fleming H. Revell Co. 1909. Pp. 359. Price, $1.25.

This book belongs to a class of literature that Churchmen do not often see. There is much in the present religious outlook of a by no means encouraging nature from any standpoint, but the author views the world with the eyes of an old-fashioned Calvinist of the strictest school. Consequently he can see nothing but a reign of Satan. No religious activity that does not contain as a fundamental premise the unmodified doctrine of the total depravity of man can, to the author's way of thinking, be anything but a diabolic delusion. The resulting depressing tone and lack of ordinary controversial courtesy may be imagined. The final conclusion drawn is that we are living in the last days prophesied of by the New Testament writers and the mystery of the name of the Beast of Revelations is now being unfolded. And the author intimates, by way of introduction that no one who is not reprobate can escape his conclusions (p. 9). One may imagine the joy of an infidel editor when a work that travesties Christianity in this way comes into his hands.

BURTON SCOTT EASTON.

A REFORMED CLERGYMAN.

By Kate Woodward Noble.

II.

MEANWHILE the Goodenoughs, happily unconscious of the storm raging in their absence, finished their visiting and returned home late Saturday afternoon. They saw a few villagers, and though the nods in their direction were decidedly cool and perfunctory, thought little about it, so busy were they in comparing notes of their respective experiences, as they had not met until it was time to return, when they had joined each other at a railway station. They had purchased enough provisions for supper and for the next day, and when the evening meal was over, busied themselves in preparations for the morrow's duties. A knock was heard at the door, and on opening it the minister was confronted by a face that seemed somehow vaguely familiar in its features, though he could not place its owner.

"You are Edward Goodenough, I know; look just like your grandfather Goodenough," said a crisp, but not unpleasant voice, which continued: "You don't know me from Adam, do you?"

"Well, there is something about you that seems familiar, yet I can't place you," he replied, genially. Won't you come in?"

The invitation was accepted promptly, and then, to his utter astonishment, Mrs. Brown—for it was she—dropped into a chair and began to sing in a voice wonderfully clear and strong for a woman of her apparent age:

"O hokey dinky, Darby Ram,
O hokey dinky da.
O hokey dinky, Darby Ram,
O hokey dinky da."

The clergyman broke into a loud peal of laughter and exclaimed: "Aunt Hannah! It's never Aunt Hannah! But it surely is, though. And you don't look much older than when I used to beg you to 'sing the dinky da'!" Then, before she could answer, he called: "Annie! Annie! come here!"

Mrs. Goodenough hastened to the spot and was duly introduced to "Aunt Hannah Brown! my mother's aunt, who knew her and my father all their lives and used to hold me on her lap and sing the Darby Ram to me when I was a youngster." One look at the strong, kindly face inspired Annie Goodenough with an affection for this new relative, and her welcome was as cordial as her husband's. "You are going to make us a good long visit, I hope," said she.

"That depends," remarked Aunt Hannah. "I'm alone in the world now, except for you two, and thought if you cared to give me a place in your home I could do enough to earn my board and keep. I've some money of my own, enough to support myself comfortably, but I want somebody belongin' to me. Want to try the experiment? If it doesn't work we can dissolve partnership, an' no bones broke."

Both Edward and his wife assured her that she was welcome as long as she cared to stay, Annie adding: "We are without a maid just now, but we will try to make you comfortable."

"Never mind maids, I ain't used to 'em, anyhow, and I told you I wanted to earn my livin' with you—but we'll talk about that later."

Aunt Hannah was installed in the guest room, and sat down to think over the situation and plan her campaign. "Those two are about as well fitted to manage money matters as a pair of babies," she said to herself. "He's Grandpa Goodenough right over again; easy an' good-natured, an' with the same faculty for spendin' money without knowin' where it goes to; but I'll bet there ain't a wilfully dishonest hair in his head—nor in hers. She looks as if she had good common sense, if 'twas only trained an' brought out a little. This room, now," and Aunt Hannah looked about her, noting every detail. "There ain't an expensive thing in it, and some of the furniture ain't new, either. But it's clean, and it's fixed up in a way to make the best of everything. I wouldn't wonder if I could reform her easier than I can Edward, for the Goodenough blood never was of the savin' sort, as my sister had good cause to know, though she never had much faculty in that line, either. I wonder if either of those two down stairs know anything about what's goin' on in the village. They've got a battle to fight, if I know anything, an' it's up to me to see that they don't run away from it, but stay here till things straighten out."

That evening, as Aunt Hannah and Annie were making a tour of the house together, a heavy step was heard on the porch where Edward was sitting. "That's Mr. Flint, I do believe," said Annie. "He always has something disagreeable to say. There, I told you so"; as a loud, "What!" was heard from the minister in reply to his visitor. The conversation lasted but a short time, when the retreating steps of the visitor were heard, and Edward Goodenough entered the house, his face white, his eyes blazing. "The pitiful curs," he exclaimed. "How dare they call me a thief! They must take back that accusation before another sun goes down!"

"A thief, Edward! What do you mean? You must be dreaming!" and Annie sank into a chair, bewildered and astonished.

"I mean what I say, Annie. Flint and his crew say I took the money raised by the supper, or a considerable portion of it, for my own use!"

"But surely no one will believe that of you, Edward. You only took out what was due you for money advanced for the deficit in the lighting bill. Did you tell Mr. Flint that?"

"Tell him? Of course I did! But he only smiled in that slow, hateful way, and reminded me that I was a by-word for leaving bills unpaid, then showed me this," taking from his pocket the newspaper clipping with its flaring headlines. "Read that, will you! Oh, the lying cowards!"

As Annie read the article, her indignation knew no bounds. "Who could have written so dreadful a story? It was cruel! cruel" and she burst into violent hysterical crying.

"I'll leave this place Monday," began Edward, when the calm voice of Aunt Hannah intervened.

"I wouldn't," she said. "I'd wait till I got cooled down a little before decidin' what to do, an' then I'd go slow."

"But, Aunt Hannah! they called me a thief!"

"Yes, I know they did. I heard considerable in the time I stayed at the Flints' waiting for you to come home. I told 'em I didn't believe in condemnin' a man unheard, but I didn't let on I was related to you, because I wanted the whole story. You're a good deal to blame. Hush, now, I know you wouldn't wilfully take what didn't belong to you. But the man that don't try to pay his bills ain't honest, whether he knows it or not, and you've got the same easy way with money your grandfather had. He was one of the best men that ever breathed, but he was always in debt. Now if you'll take my advice, you'll do a little reformin' of Edward Goodenough, in certain directions; then you can convince folks you are honest. Everybody seems to be mad about your owin' for rent, an' groceries, an' what not, an' if that's true, you've given your enemies a good handle to take hold of. If you'll hear to me, I believe I can set you straight."

A blush of shame mounted to the forehead of Edward Goodenough as he realized the truth of his aunt's words. Annie had ceased crying, in sheer amazement, and as soon as Aunt Hannah had finished, she said: "But all that is partly my fault. I suppose I don't know how to save money any more than Edward does, and I haven't paid much attention to the bills. Maybe I can learn, though, if you will help me, and we will try, won't we, Edward?"

"I'll do anything, if you will show me how to prove to these people that I'm not a thief. But how can I face them to-morrow?"

Aunt Hannah looked at her grandnephew sharply through her spectacles.

"What ever you do, don't be a coword," she said, sternly. "You've been wrong an' foolish, I guess, about as much of one as of the other from what I can learn. Now what you've got to do is to take your medicine like a man. Go into your church to-morrow an' go through the service as if nothin' had happened; then next week, see what you can do to set yourself right. First thing you want to do is to find out just exactly what you do owe. Then you'll know where you stand. Got your bills where you can lay hands on 'em easy?"

"Yes, I guess so," said Edward, rather shamfacedly, as he remembered the package of those unpleasant documents he had thrust out of sight a week or two before.

"All right. Go and get 'em, add 'em up, an' let me know what it all comes to. You needn't tell me what they're for; that's none of my business, but tell me what you need to set you straight."

"But, Aunt Hannah," expostulated the clergyman, "I can't let you give me money. I—"

"Who said anything about givin' you any money? Are you goin' to mind me, or not?" and Aunt Hannah regarded him very much as if she longed to administer a good shaking to him then and there. Edward said no more, but went in search

of the bills. In a little time he returned, saying: "I'm ashamed to say that it will take nearly $200 to pay everything."

"Edward!" expostulated his wife. "It can't possibly be so! I know the grocer wasn't paid last month, and there's some rent due, but $200! Why, we haven't $20, let alone $200!"

Aunt Hannah opened her satchel, and took from it a bank book. "Our bank advertised its unclaimed deposits the other day," she said, "and as I saw your name, I looked it up. Your grandfather happened to be flush with money when you arrived in this world, as he had just sold a piece of property. So he put a hundred dollars into the bank for you, and then, I suppose, forgot all about it. He had some law troubles shortly after, and that probably put the whole thing out of his head. However it was, the money is there in the bank, and it belongs to you. Of course, it's been accumulatin' interest all these years, so there's enough to set you all right again an' some over. So Monday mornin' you can give me your check, an' I'll give you the money—yes, I brought enough cash with me to do that, thinkin' you might need this, and made them put yours in a check account. That fixes that part.

"Now," continued Aunt Hannah, "if you two children are willin' to be reformed, I'll turn reformer for a while, an' show you how to live without gettin' into debt, so long as your salary is paid regular."

"But it isn't," said Annie, "and that is one reason we got into such a muddle. They wait to collect it, and it comes a little at a time, and gets away fast. They did pay us up finally last month, and then Edward advanced that money for the deficit in the lights and that made us short."

"And so when he took back the money, you two went off galivantin with it, instead of payin' up what you could, did you? No wonder they thought you stole it."

"I had to go," said Edward. "It was an engagement with a business man that couldn't wait; and I agreed to officiate in the town where the man lived, because the minister had gone to visit a sick child in another town. Then a young fellow was in trouble, and begged me to help him and not let word of it get back here, and that I couldn't explain about; in fact, I didn't know it till the night of the supper, and I didn't even tell Annie till we were coming home."

"But I needn't have gone away," said Annie. "It was only because I didn't like to stay here alone, so I visited a friend. She likes to go shopping and to take excursions here and there, and of course I had to pay my share."

"And bought things you didn't need, too? I thought so," as Annie nodded assent. "I've been in such places myself, before now. Now about this stealin' business. As soon as your bills are paid, go right to the folks that were responsible for startin' the story—trace 'em out, if it takes a month, and make 'em prove it or take it back. Tell 'em the takin' back has got to be as public as the accusation was; that means, a written retraction to be printed in the papers, with good big headlines, same as they had in the first place. Then keep out of debt, an' if your salary isn't paid, remind 'em that you have to have money come in before you can pay it out. I'd like to reform some of these church folks that promise to give so much, an' then don't do it, but they'd say it wasn't my business. There! I feel better an' I guess you do, too."

The Rev. Edward Goodenough and his wife went to rest that night with thankful hearts. In the church next day, his people wondered at the new look of strength and determination on his face, and even those who believed most strongly in his guilt forgot their displeasure for the time being, and listened eagerly to the simple, clear sermon, which was unmistakably from his heart. It was on the text, "Turn yourselves, and live ye," and was a practical discourse on the necessity of making sharp and decisive turning at certain points in life's journey. He made no direct reference to his own affairs, and promptly discouraged all conversation concerning them, as the people went out from the service. In the afternoon he took his wife and aunt to visit a distant, bed-ridden parishioner, returning just in time for the evening service, thus giving no opportunity to callers.

The next day he went quietly about, paying his bills. A parish meeting had been called for the evening of Monday, and at the appointed hour the room in which it was held was filled to the doors.

After it was called to order, the clergyman rose, acknowledged that he had been almost criminally careless in money matters, and promised that things should be different in the future. "My eyes have been opened," he said, "and aid has come unexpectedly, so that I can make a fresh start. I pledge myself in future, to meet all bills promptly, if"—here he paused and looked about him— "if you do your part and I receive my salary promptly. As to the charge of appropriation of funds that were not my own, it is absolutely false. The money I took, I had advanced to pay your debt, the deficit in the electric lighting bill. I shall do this no more. If the bill is not paid, I shall let the lights go. A public retraction must be made by those who made the accusation, and whose names, though known to me, I need not call. If the reporter is here, he will take my statement and the statements of those whose names I will give him privately. Then I will leave the matter in his hands.

"And now, friends," he said, "let us start anew. Let us both reform what has been amiss, and ask for strength to live honestly in our dealings with each other. Above all, let us refrain from hasty judgments, looking to see that we ourselves are without fault in the matters for which we condemn others, before throwing the first stone."

ALTAR AND PULPIT.

By Marie J. Bois.

OFTEN in the most unexpected way and at the most unexpected times, we are called upon to don our armor and stand ready for the fight, facing not indeed a bloodthirsty adversary, but a smooth, polite, would-be friend or chance acquaintance, who, ere we are fairly aware of it, is violently attacking that which we hold most dear, the Church.

As we sat the other day on a piazza facing a denominational church in which an evening service was to be held, my friend and I exchanged a remark on the fact of so many of the women going in with uncovered head. "Why should not a woman go to church without a hat?" aggressively inquired a lady sitting near us. "Because of the altar" was part of the answer. "If you have the altar we have the pulpit," she exclaimed indignantly. "But the holy Sacrifice is offered on the altar; it is the place of the Real Presence." "Oh!" she answered, "I did not know that you Episcopalians believed in anything like this. I thought this view was only held by the Roman Catholics." Evidently there was a confusion of terms in her mind; she mistook "Real Presence" for some materialistic view of Transubstantiation. "I am a Presbyterian," she added, "and we have nothing like this in *our* church!"

As such matters ought not to be light piazza-talk, and as "there is a time to keep silence," it was wiser not to pursue the discussion, but oh! how my heart did burn within me at the thought of the thousands and thousands who neither know, nor care to know, anything of the wondrous Mysteries of the Altar, and I ask: Should not at least the Church's own children be more eager to learn the difference that there is between altar and pulpit?

"MIDNIGHT, AND ALL IS WELL!"

Our ship was tossed upon a stormy sea;
The crew despaired; we thought that death was near.
Two holy men to Jesus made their plea,
Then "Love divine" relieved our grief and fear;
Throughout the ship was heard the joyful bell,
The sailors cried: "Midnight, and all is well!"

My spirit roamed in darkness! Jesus came!
And through the night I heard His blessed voice;
Again I called upon His Holy Name,
And angels bade my bleeding heart rejoice.
Then, freed at last from sin's enthralling spell,
My spirit cried: "Midnight, and all is well!"

When dews of death are moist upon my brow,
And earthly hopes are drifting far away,
Be near, my Saviour! comfort me as now
With visions fair of Thine eternal day;
Then dying lips Thy sacred love may tell,
Again the cry: "Midnight, and all is well!"

Asbury Park, N. J. Martha A. Kidder.

Do not be afraid of being enthusiastic. Real enthusiasm never hurt anybody and it has saved nations. Fanaticism is a form of misguided zeal; but it is more worthy to risk becoming a fanatic by giving way to a little enthusiasm than to settle back and let the world carry you along like drift-wood. Open your eyes, get interested in people and things, help along whatever you think is worth while. Be interested in many things, be greatly interested in a few things, and do not be afraid to be enthusiastic.—*Rev. F. G. Budlong.*

Church Kalendar

Nov. 1—Tuesday. All Saints' Day.
" 6—Twenty-fourth Sunday after Trinity.
" 13—Twenty-fifth Sunday after Trinity.
" 20—Sunday next before Advent.
" 27—First Sunday in Advent.
" 30—Wednesday. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 16—Primary Conv. of the new diocese set off from Pittsburgh, at Erie.
Dec. 7—Dioc. Conv. of Atlanta.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

ALASKA:
Rt. Rev. P. T. ROWE, D.D.
Rev. C. E. BETTICHER, JR.

EASTERN OREGON:
Rt. Rev. R. L. PADDOCK.

SOUTH DAKOTA:
Rt. Rev. F. F. JOHNSON, D.D.

THE PHILLIPINE ISLANDS:
Rev. J. A. STAUNTON, JR.

WESTERN COLORADO:
Rt. Rev. BENJAMIN BREWSTER, D.D.

BRAZIL:
Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

SHANGHAI:
Rev. G. F. MOSHER of Wusih

HANKOW:
Dr. MARY V. GLENTON of Wuchang.
Rev. AMOS GODDARD of Shasi.
Rev. PAUL MASLIN of Wuhu.
DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:
Rt. Rev. JOHN MCKIM, D.D.
Rev. C. H. EVANS of Mayebashi.
Rev. J. S. MOTODA of Tokyo.

Personal Mention

JOURNALS of conventions and other publications intended for the registrar of the district of Asheville, should be sent to the Rev. THEODORE ANDREWS, Franklin, N. C., instead of to Rev. J. A. Deal, resigned.

THE Rev. CHAS. D. ATWELL has accepted an appointment to Park Ridge and Norwood Park, Ill., diocese of Chicago.

THE Rev. SAMUEL RAYMOND BRINCKERHOFF, rector of St. Matthew's (German) Church, Newark, N. J., has resigned to take up work in the diocese of Long Island.

THE address of the Rev. H. K. BROUSE, M.D., has been changed from Dallas, Texas, to Baton Rouge, La.

THE Rev. FREDERICK A. COLEMAN has changed his address from Stamford to No. 2 Fairfield Avenue, South Norwalk, Conn.

THE Rev. JAMES EDWARD COLEY has resigned the rectorship of Grace Church, Hamden, Conn., taking effect November 1st. His future address will be Westport, Conn.

THE address of the Rev. C. H. L. CHANDLER has been changed from the Armitage Orphanage, San Mateo, to St. Stephen's Rectory, San Luis Obispo, Calif.

THE Rev. R. A. CURTIS, assistant at St. Mark's Church, Washington, D. C., has left to become rector of St. Luke's Church, Coeur d'Alene, Idaho.

THE Rev. J. A. DEAL should be addressed at Gainesville, Ga.

THE address of the Rev. CHARLES W. B. HILL has been changed from 4829 North Broad Street to 4530 North Fifteenth Street, Philadelphia.

THE Rev. JOHN HENRY HOPKINS, D.D., secretary of the Fifth Missionary Department, has accepted the call extended to him to the rectorship of the Church of the Redeemer, Chicago, commencing on Advent Sunday. After December 1st his address will be No. 5701 Washington Avenue, Chicago.

THE Rev. THOMAS P. LEWIS of the diocese of Virginia has been transferred to the diocese of Washington, he having become rector of Norwood parish, Bethesda, Md., *vice* Dr. DUNCAN, retired on account of age.

THE Rev. THOMAS W. MACLEAN, LL.D., is in temporary charge of Trinity pro-Cathedral, Duluth, Minn. His permanent address remains unchanged, 6237 Ingleside Avenue, Chicago.

THE Rev. CHARLES L. MALLORY, having entered upon his duties as Archdeacon of Milwaukee, may be addressed at No. 254 Mason Street, Suite 205, Milwaukee, Wis.

THE Rev. L. P. MCDONALD, D.D., has resigned the rectorship of the Church of the Epiphany, Chicago.

THE Rev. R. BARRINGTON NEVITT has accepted work under the Bishop of Quebec and will shortly take charge of the parish of Bourg Louis, P. Q., Canada.

THE Rev. VERNON D. RUGGLES, curate at St. Paul's Church, Clinton Street, Brooklyn, has accepted a call to the rectorship of St. John's Church, Parkville, L. I.

THE address of the Rev. C. BERTRAM RUNNALLS is changed from Rolla to Williston, N. D.

THE resignation of the Rev. GEORGE HENRY STERLING as rector of Zion Church, Morris, N. Y. went into effect November 1st. He is succeeded by the Rev. MORTIMER S. ASHTON, for two years curate, who will have associated with him his brother, the Rev. FREDERICK T. ASHTON, who takes charge of the outlying missions of Zion parish.

THE Rev. HOWARD E. THOMPSON, secretary of the diocese of New Jersey, has resigned St. Peter's Church, Freehold, after nearly eleven years rectorship, and until further notice will reside unofficially in Woodbury, N. J., his former home and parish. He continues by appointment honorary chaplain of the Military schools of Freehold and diocesan correspondent of the *Churchman* and THE LIVING CHURCH. Address after December 1st Woodbury. N. J.

THE Rev. DAVID CADY WRIGHT of Paducah, Ky., has accepted the rectorship of St. Paul's Church, Louisville, Ky., and will commence his new duties on December 1st.

THE Rev. THOMAS R. YATES of St. John's, South Williamsport, Pa., has accepted a call to Trinity Church, Sharpsburg, diocese of Pittsburgh, and will enter upon his new work about the middle of November.

ORDINATIONS.

PRIESTS.

ALABAMA.—On October 30th, in Grace Church, Sheffield, by the Bishop of the diocese, the Rev. JOSEPH H. HARVEY. The candidate was presented by the Rev. J. J. Cornish of New Decatur and the sermon was preached by the Rev. Cary Gamble of Huntsville. Mr. Harvey has charge of Grace Church, Sheffield, and St. John's, Tuscumbia.

NEWARK.—On Sunday, October 30th, in St. Paul's Church, Englewood, the Rev. A. PETER TULP, by the Bishop of the diocese. The sermon was preached by Rev. Ralph W. Kenyon of Brooklyn. The Bishop was assisted in the service by the rector, Rev. H. C. Robbins; Rev. Dr. Holley, Rev. Prof. Boynton, and Rev. Dr. Lyman-Wheaton. The Rev. Mr. Tulp, who has served as curate in St. Paul's, Englewood, has succeeded the Rev. Dr. Holley as rector of Christ Church, Hackensack.

CAUTION.

THOMPSON.—Caution is suggested in connection with a man giving the name THOMPSON and representing himself as an indigent vestryman of Grace Church, Elmira, N. Y., and friend of the rector, the Rev. Arthur B. Rudd, from whom further information may be obtained.

MEMORIALS.

MRS. C. C. YONGE, CHRIST CHURCH, PENSACOLA, FLORIDA.

One cannot but feel that something more is due to the memory of Mrs. C. C. YONGE of Pensacola, Fla., who recently passed away, than the ordinary notice of death in the current newspapers. We have become so familiar with death that, apart from the natural grief due to family connection and friendship, we are losing sight of what we venture to name its residuary purpose. Every death must possess a certain value of either positive or negative meaning: positive when the life ended leaves the heritage of work and duty well done; negative when the life has failed apparently to attain its own possibilities. Here we can go up in memory to a positive life and read clearly its ideals as crystallized in the daily monotonies of being.

Mrs. Yonge came of fine old Virginia stock. Her maiden name was Julia Cole. In 1848 she married Colonel C. C. Yonge of Marianna, West Florida, who was himself descended from a family of historic distinction in South Carolina and England. He was fortunate in the choice of his life's partner, and well did the bride of his youth justify the choice as the years went by. The writer of this notice cannot forbear to dwell upon some of Mrs. Yonge's fine attributes which his own observation, as friend and rector, for many years emphasized. His memory carries him back to many happy hours passed in her hospitable home, where refinement, culture, and religion held undisputed sway. There was in Mrs. Yonge a definite fixity of her standards of duty, from which there was no swerving. She read her life's meaning in her life's duty and sought always to carry out in practice the great laws of right-living in the light of the Ten Commandments. She was preëminently a Christian woman, who framed her conduct on that of her Saviour, Christ, and realized the privilege both of bearing the cross after her Lord and the help in her daily struggles, which contact with that cross alone can give. She knew the value of a Christian home wherein as wife and mother she strove to realize her ideal that first and last a woman's kingdom is her home. As a mother she was zealous and watchful, lavishing a rich affection upon her children, seeking to train these in their earliest years in fullest apprehension of their duty to God and man. Now these children "arise up and call her blessed." In her advancing years, she reaped the reward of her early devotion to her children in the tenderness and continuity of their devotion to her. Mrs. Yonge was devoted to the Church and specially to the parish in Pensacola in which her husband was for many years an officer. The services and sacraments of the Church had a large meaning for her, to which he who writes these words gladly testifies. As she lay in her burial robes of death, a peace and joy supernatural almost seemed to rest upon her. One of her little granddaughters, as she gazed upon her, said to her mother, "Oh, Mamma, isn't it beautiful to be dead." I have thought that this beauty of death's sleep is but a symbol outwardly of that peace and joy and beauty of the soul which overspreads it, as, in its invisible part, it enters the Paradise of God. The late Archbishop Benson of Canterbury realized so fully the great truth of immortal life that he used to say not "In the midst of life we are in death" but "In the midst of death we are in life." And so for my old friend and parishioner my prayer is that "light eternal may shine forever on her."

P. H. W.

REBECCA KIRK SHOEMAKER.

On October 12, 1910, there passed to her rest a dear, devout soul whose good deeds deserve mention—REBECCA KIRK SHOEMAKER, of Point Pleasant, N. J., in her 84th year. When St. Mary's-by-the-Sea was a mission church, Miss Shoemaker worked hard and faithfully for its maintenance, giving of her time and money and the labor of her hands. It was her special happiness to care for the sanctuary and the vestments of the altar. She manifested an affectionate interest in the younger clergy who officiated from time to time, and kept in touch with them for years afterwards.

A zealous, faithful, and devoted daughter of the Church. May the perpetual light of God's Presence shine upon her.

WANTED.

POSITIONS OFFERED.

THE RECTOR of a country parish near New York invites correspondence with an intending candidate for the ministry who wishes practical training in parochial work and oversight in studies. He must be a sound, but not extreme Churchman, and able to work amongst boys and in the Sunday school. Remuneration about $200 per annum and board. Address C. D. E., care LIVING CHURCH, Milwaukee.

WANTED, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

WANTED, a young priest or deacon soon to be ordained. Address T. H. W., care LIVING CHURCH, Milwaukee.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

POSITIONS WANTED.

A COLLEGE-BRED MAN, twenty-four years old, of good family, desires to communicate with Bishop or priest who is in need of lay curate in parish or mission work. Object, the priesthood. LAY CURATE, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, experienced with boy and mixed choirs, desires a change. Young man, single, a Churchman, and ambitious. Good organ essential. Correspondence invited with parishes in need of the services of a competent organist. Address CHURCHMAN, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER seeks position in good church. Experienced trainer of boys and mixed choirs. Communicant. Best of references. Address ANGLICAN, care LIVING CHURCH, Milwaukee.

DEACONESS would like charge of home or institution, or any position of trust. Good housekeeper and manager. Musical. DEACONESS K., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, capable to train boys and mixed choirs, desires change. Churchman; single; ambitious; choral director. Good salary, three manual organ, and field for teaching essential; references. E. J., care LIVING CHURCH, Milwaukee.

A CHURCHWOMAN, experienced, desires visiting and institutional work. New York or Philadelphia preferred. Address S. N., LIVING CHURCH, Milwaukee, Wis.

ACTIVE, young rector important Mid-Western parish, desires rectorship or curacy, city church, preferably Eastern. High testimonials. Address C. B. I., LIVING CHURCH, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. *N. B.* Miss Mackrille has returned from Europe, and the workroom was reopened October 10th.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PARISHES looking for CLERGYMEN or for experienced ORGANISTS and CHOIRMASTERS can find what they want by writing the CLERICAL REGISTRY, or CHOIR EXCHANGE, 136 Fifth Avenue, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—FLORIDA.

BOYD COTTAGE, Miami, Florida. Private boarding house, pleasant airy rooms; broad verandas, well kept table; desirable and homelike place; near Boulevard and Biscayne Bay. Open now. Near parish church. Rates on application. MISS A. L. FETTING, *Proprietress.*

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REALLY TROPICAL FLORIDA. Below frost dangers. Where really tropical fruits grow to perfection. A few ten acre plots for homeseekers only. Speculators are not wanted. Groves made and cared for by TROPICAL FRUIT COMPANY, Modello, Dade County, Fla.

BOOK WANTED.

EWER'S "Failure of Protestantism." Copy desired by CARLISLE CLARK, 3 Beaconsfield Terrace, Northampton, England. State price.

APPEALS.

SPECIAL APPEAL.

1. Old clergyman and wife, both suffering from chronic ailments, deprived of customary help through the death of friends and reduced by the payment of an instalment of a mortgage on the house in which they live, have now nothing for food and coal and are in desperate straits.

2. Widow of a clergyman just recovering from an operation for an internal cancer. Owing for nurses and medical attendance $250 and without means of support. In desperate plight.

3. Young clergyman suffering from tuberculosis needing more than we can give him. "The grant from the Clergy Relief Fund is my sole income. I do hope that the Trustees will continue the same, as without it I would not know what to do or how to exist. I am confined to the bed all of the time and can write only with difficulty. The burden laid upon me seems too heavy at times, but I must be brave and bear it. I hope that you can give me some assuring news soon. With all good wishes for the fund and earnest prayers for yourself."

Send contributions to Rev. ALFRED J. P. MCCLURE, Treasurer and Financial Agent, Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fork, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least $2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at $5,000. Who will help me in this good work for the sick? Send contributions to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, *Treasurer,*
Abingdon, Virginia.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

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as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 41 Dioceses and 22 Districts in the United States.

$1,200,000 is needed this year to meet the appropriations.

Full particulars can be had from
The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
507 North Broad Street, Elizabeth, N. J.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

S. P. C. K. London. [Through E. S. Gorham, New York].

A Brave Lassie. By B. H. M. Walker. Published under the Direction of the General Literature Committee. Price 40 cents.

Madorie and Her Friends: A Story for Girls. Illustrative of the Apostles' Creed. By M. Vaudrey Naish. Published under the Direction of the Tract Committee. Price 40 cents.

Next-Door Gwennie. By L. E. Tiddeman, Author of *Story of Dorothy,* etc. Illustrated by Oscar Wilson. Price 60 cents.

Jane Stiggins. By Jessie Challacombe, Author of *Nell Garton,* etc. Price 40 cents.

For Rupert and the King. By Herbert Hayens, Author of *The Gold Hunters,* etc. Illustrated by Adolf Thiede. Price $1.40.

Brothers Five. By Violet T. Kirke. Illustrated by Adolf Thiede. Price 80 cents.

The Rectory Family. By Catherine Mary Macsorley, Author of *Nora, Goodbye Summer,* etc. Price 40 cents.

Andrew Garnett's Will. By Edith E. Cowper, Author of *The Invaders of Fairford,* etc. Illustrated by T. H. Robinson. Published under the Direction of the Tract Committee. Price 80 cents.

Betty Heathcote: A Sketch. By L. C. Hobart. Published under the Direction of the General Literature Committee. Price 40 cents.

Odin's Treasury. By W. Victor Cook, Author of *The Phantom Canoe,* etc. Illustrated by Harold Piffard. Price $1.00.

Less Than Kin. By Elizabeth Ken, Author of *The Lost Will,* etc. Illustrated by Oscar Wilson. Price 60 cents.

The Deputy Boss: a Tale of British Honduras. By B. Marchant, Author of *Athabasca Bill,* etc. Illustrated by Oscar Wilson. Published Under the Direction of the General Literature Committee. Price 60 cents.

Jenkyn Clyffe Bedesman. By Gertrude Hollis, Author of *A Scholar of Lindisfarne,* etc. Illustrated by Harold Piffard. Price $1.00.

The Moonrakers: a Story of Smugglers in the New Forest in 1747. By E. E. Cowper, Author of *The House with Dragon Gates,* etc. Illustrated by W. S. Stacey. Price $1.00.

Ocean Chums. By W. C. Metcalfe, Author of *Dick Trawle, Ice-Gripped,* etc. Illustrated by W. S. Stacey. Price $1.00.

Harriet's Treasure. By Mrs. Mitchell (of Llanfrechfa), Author of *The Beautiful Face,* etc. Price 40 cents.

BIBLE STUDY PUBLISHING CO. Boston.

The Bible Study Union (Blakeslee) Graded Lessons. The Completely Graded Series, Intermediate Grade-First Grade. *Heroes of the Faith.* By Herbert Wright Gates.

The Bible Study Union Lessons. Senior Grade. *The Conquering Christ.* By Ilsley Boone, S.T.M.

The Primary Teacher. By Mrs. Charles Cutting and Miss Frances S. Walkley. An Aid in Teaching the Primary Lessons—Second Year. *God's Loyal Children.*

The Junior Bible. Part I. Early Heroes and Heroines. Prepared by Prof. Charles F. Kent, Ph.D., and Rev. Harold B. Hunting.

THE MACMILLAN CO. New York.

Tales of English Minsters Series. By Elizabeth Grierson, author of *The Children's Book of Edinburgh,* etc. With Two Full-page illustrations in color and four in black and white. Price 50 cents each. *Ely, York, Lincoln, Canterbury, St. Paul, Durham, St. Albans.*

LOTHROP, LEE & SHEPARD CO. Boston.

Norman Carver Series. *The Young Guide;* or, Two Live Boys in the Maine Woods. By C. B. Burleigh. Illustrated by H. C. Edwards and from Photographs. Price $1.50.

United States Service Series. *The Boy With the U. S. Foresters.* By Francis Rolt-Wheeler. With Thirty-eight Illustrations from Photographs taken by the U. S. Forest Service. Price $1.50.

MERRYMOUNT PRESS. Boston,

The Book of Common Prayer: Its Origin and Growth. By J. H. Benton, LL.D.

The Church at Work

THREE CHURCH CORNERSTONES LAID.

ON ALL SAINTS' Eve the cornerstone was laid for a new church for St. James' parish, Paulsboro, N. J., to replace the one totally destroyed by fire on May 3d last year. The new church will be constructed of Pennsylvania stone. It will consist of chancel and nave, with a transept for Sunday school use, and will be heated by steam. The estimated cost is about $5,000, and it is hoped the work will be finished without debt. The stone was laid by the Bishop of the diocese, assisted by the priest in charge, the Rev. Louis R. F. Davis, the Rev. Charles M. Perkins, dean of the Burlington Convocation, and the Rev. G. L. Bishop, who was formerly in charge of the parish. Services have been regularly maintained in a hall.

THE CORNERSTONE of a new church at Le Seuer Center, Minn., was laid on Monday, October 17th, in the presence of the Governor of the state and a congregation estimated at 600. All the business places were closed in honor of the occasion. The Rev. G. H. Mueller, Dean of the Faribault Convocation, acted in the absence of Bishop Edsall. After the ceremony was concluded the women of St. Paul's served dinner to over 400 people. The new church will be built of Kaston stone and will cost about $8,000. The Rev. Willard D. Stires, D.D., is priest in charge.

THE CORNERSTONE of a new church for St. Mary's parish, Houston, Texas, was laid on Sunday, October 30th, by the Bishop of Texas. The cost of the edifice will be $12,000. The rector is the Rev. G. W. R. Cadman.

OTHER PAROCHIAL IMPROVEMENTS.

ON ALL SOULS' DAY, the new marble reredos here pictured of St. Paul's Church, Brooklyn, was consecrated by the Bishop of Long Island. The reredos has been tinted to match the color of the Caen stone altar. It is 19 feet high, surrounded with a mosaic cross. The panels are of Sienna marble, thus enhancing the value of the ornaments thereon. The two statuettes of the Blessed Mother and St. Joseph are made from carefully-prepared models, and carved in the purest white Carrara marble, the execution of which has been faithfully carried out. The reredos is the gift of Sara Hills Richardson in memory of her husband, Briton Richardson, and it is an exceptionally good work of art. The architect for this addition to the church was Mr. H. H. Law, and the work was carried out under the direction and supervision of the Gorham Co. A commodious and beautifully constructed tabernacle, with a massive bronze door, is also a part of the reredos.

A RECTORY has been built in Renovo, Pa., within the last few months. It is of brick, and the interior is finished in hardwood, for the most part in mission style. The church itself has been encased with brick, the flat ceiling has been removed, a Gothic ceiling has been inserted, and electric lights have been installed. A reredos has been placed in memory of the Rev. John H. Black, for twelve years rector of the parish. Choir stalls and Communion table were presented by St. Ann's Guild, the Boys' Guild, and the Sewing Circle. Memorial windows were presented as follows: Of George Matthias McGill by his parents, Mrs. Helen Hill by her son, Rev. Messrs. C. L. and J. H. Suthern by Frank Suthern, Joseph P. Green by his children, Susan Kerr Pierce by her son, A. K. Pierce, Charles Richardson Allen by his mother. These improvements have been made at an expense of about $8,000. A pulpit has been given in memory of George Saltsman, by his family.

THE CHURCH of the Messiah, St. Paul, Minn. (Rev. L. R. Ferguson, rector), was reopened for divine service on the Twenty-fourth Sunday after Trinity, having been closed all summer for extensive improvements, enlargement, and rearrangement. The service of benediction was conducted by the Bishop of the diocese, assisted by the rector of the parish and the Rev. Dr. Wright and Rev. Sydney Smith. The Bishop was celebrant at the Holy Eucharist and Dr. Wright preacher. A commodious basement under the church provides for Sunday school and guild purposes. A handsome polished marble reredos extends the whole width of the sanctuary. A carved wood pulpit and rood screen have been added, together with new choir stalls, making one of the most beautiful sanctuaries in the diocese. At the west end of the church a baptistery has been built. Outside the walls have been stuccoed to a certain height and are finished to the eaves with stained shingles. The total cost of the improvements is $10,000, all paid for save $1,000. One donation of $5,000 was given as a token of appreciation of the work of the rector of the parish.

NEW REREDOS, ST. PAUL'S CHURCH, BROOKLYN.

CLERICAL GATHERINGS.

THE ARCHDEACONRY of Williamsport (diocese of Harrisburg), held its autumn session in Trinity Church, Renovo, on Tuesday and Wednesday, November 2d and 3d. On Tuesday evening addresses were made by Rev. H. P. Chapman, the Rev. John Hewett, and by the Bishop of the diocese. The retiring Archdeacon, the Rev. William Heakes, who has recently removed from the Archdeaconry, was the preacher on Tuesday morning. At the afternoon session an essay on Humanism in Religion was read by Rev. William Gamble of Coudersport and an exegesis was presented by Rev. James C. Quinn on the last sixteen verses of the Gospel according to St. Mark. On Wednesday evening addresses were made by Rev. W. Northy Jones, the Rev. Robert F. Gibson, and the Rev. Dr. Overs. The Rev. Louis Nichols was unanimously elected Archdeacon.

THE CONVOCATION of the Southern Deanery, diocese of Kansas, met in St. Timothy's Church, Iola, October 12th and 13th. At the annual convocation this year the Bishop appointed the Rev. George F. Degen dean of this convocation, to succeed the Rev. John Bennett, and it was largely owing to his energy that the meeting in Iola was such a

success. At the business session the topic was Sunday School Work, discussed by the Rev. Messrs. Slade, Nau, and Randall: in the afternoon the dean addressed the Daughters of the King, and later the convocation discussed Church Extension. The mission service at night was addressed by Rev. A. E. Hawke, Rev. A. Worger-Slade, Rev. G. W. Smith, and the Rev. F. C. Armstrong.

CONSECRATION OF TRINITY CHURCH, ANDERSON, IND.

AFTER being without a church edifice for several years, a residence doing duty for church, parish house, and a home for the priest, the hopes and prayers of the congregation of Trinity Church, Anderson, Ind., received their fruition in the consecration on Sunday, October 2d, of the handsome stone edifice herewith pictured. The parish rooms are in the basement. The rectory has also been made attractive by recent alterations and improvements. At the consecration the Bishop of Shanghai, China, preached a most helpful sermon. The instrument of donation was read by Mr. T. W. Wright and the sentence of consecration by the vicar, the Rev. M. P. Bowie. The Bishop of the diocese, who officiated as the consecrator and was also the celebrant at the Holy Communion, made a brief address before the sermon in which he spoke a word of congratulation, of hope, and of warning.

TRINITY CHURCH, ANDERSON, IND.

MEMORIAL AND OTHER GIFTS.

THE UNVEILING and dedication of three chancel windows and a brass tablet given by the congregation of All Saints' Church, Frederick, Md., as memorials to Rev. Osborne Ingle, D.D., for forty-three years the beloved rector of the parish, took place on All Saints' Day. There memorials were unveiled at a service at 11 A. M. by James Addison Ingle, son of the first Bishop of Hankow, China, and grandson of the late rector. The Bishop Coadjutor delivered the principal address. At the same service, a railing to the steps of the west end of the transept was dedicated to the memory of Mary Mills, wife of Rev. Dr. Ingle. As a further memorial to Dr. Ingle, the congregation has contributed $2,000, which is to be used to endow a divinity scholarship, to be called the "Rev. Osborne Ingle Scholarship," at Boone College, Wuchang, China, in the district of Hankow, of which his son, James A. Ingle, was the first Bishop.

ON ALL SAINTS' DAY a brass tablet was unveiled in All Saints' chapel, Upper Red Hook, N. Y., to the memory of Ella Mooney, who since the foundation of the Church had been a most devoted member. A special service of benediction was said by the rector, the Rev. R. V. K. Harris. Miss Mooney not only gave her life to the service of the Church, but she also provided for its future by leaving by her will an endowment of $8,000 for its services and further providing that in the future her residence, known as Maple Hill, should be a Home for Deaconesses who should work in the community, leaving an endowment of $20,000 for its support.

THE ALTAR and reredos given by the United Daughters of the Confederacy to the Church of the Redeemer, Biloxi, Miss., in memory of Margaret Jefferson Davis Hayes, has just been elected in this historic church (Rev. C. B. Crawford, rector). This church is blessed with many beautiful memorials to the Jefferson Davis' family and others. The altar is a handsome piece of church furniture. It will be dedicated by the Bishop of Mississippi November 17th. The Margaret Hayes Chapter of the Daughters of the Confederacy, Denver, Col., is giving the white super-frontal, the work of Cox Sons & Vining, New York, and the committee appointed by Mrs. Virginia F. McShury, president general, the flowers.

AT A SPECIAL service held in St. John's Church, Waverly (Baltimore), on the evening of November 2d, there was dedicated the splendid new chime of ten bells, the gift of Mr. Edward L. Raborg, in memory of his mother, Ann Hyson Livesay Raborg, and his wife, Ann Goldthwaite Rich Raborg. At the close of the evening service, the rector, on behalf of the Church, presented the chime to Bishop Coadjutor Murray, who, in a brief address, accepted the gift in the name of the diocese.

A HANDSOME stained glass window was recently placed in the west wall of Epiphany church, Washington, D. C. It is the gift of Mr. John Taylor Arms, a member of the vestry, in memory of his wife, Kate W. Arms, and of his mother, Lucretia J. Davis. One of the long panels of the high window represents "Dawn," and the other "Evening."

A TABLET has been dedicated by Bishop Burton to the memory of the late William Wormold, for many years senior warden of the Church of the Nativity, Maysville, Ky. It was placed upon the wall immediately over the pew which he had occupied for more than thirty years.

A LOT HAS been given for church purposes at Nordmont, near Laporte, Pa., of more than one-fourth of an acre. Five men are ready to do the work of erecting a church which will seat 100 as soon as the material can be hauled from the mill.

A PAIR of seven-branched vesper lights have been presented to Grace Church, Muncie, Ind., as a memorial. They were used for the first time on All Saints' Day.

MRS. GEORGE S. COMSTOCK has given a lot 200x200 feet in size in Mt. Holly Springs, Pa., to the Church in the diocese of Harrisburg.

EXCELLENT RESULTS AT MARATHON, N. Y.

THE BISHOP of Central New York made his first visitation to Marathon on Sunday night, October 30th. In early May of this year an eight days' mission was given by the Rev. William R. McKim of Oneida and the Rev. William H. Hutchinson of Ithaca, members of the diocesan Society of Mission Priests. The interest aroused was deep and widespread in the village, whose population numbers about twelve hundred. The Rev. Warren W. Way, rector of Grace Church, Cortland, has had charge of the work from

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the beginning and has been giving an evening service every Sunday. On Sunday, October 23d, nine adults were baptized and on the following Sunday at the Bishop's visitation twelve adults were confirmed. The Church has never before maintained regular services in Marathon. The mission, named St. John's, is well organized, with an excellent executive committee, an unusually good choir, a promising Sunday school, and a flourishing guild. The services are now held in a hall, but the people are looking forward to the building of a Church at no very distant day.

JOYFUL OCCASION AT CORNING, N. Y.

A LARGE congregation gathered in Christ church, Corning, N. Y., on Sunday morning, October 10th, at the informal reopening for first use of this handsome edifice, restored after the disastrous fire of February 22d, when the chancel, organ, several windows, and furnishings were destroyed, damage being done to the extent of $20,000. At the evening service a special musical programme was given. On Sunday, November 6th, the Holy Communion was celebrated in the restored sanctuary, and on All Saints' Day the celebration was in the restored chapel.

THE RESTORED CHRIST CHURCH, CORNING, N. Y.

The church was erected in 1894, under the rectorship of the Rev. Walter C. Roberts, who last June was called to St. Mark's Church, Mauch Chunk, Pa. It is a handsome structure of gray stone with nave and aisles, and the appointments are perfect. There is a side chapel and a spacious Sunday school room in the lower story with class-rooms adjoining. The total value is $100,000. The communicant list exceeds 500, and the Sunday school has 300 scholars and 50 teachers. The Rev. W. W. Raymond is now in charge.

FOUND AT GENERAL CONVENTION

THE CHAIRMAN of the Check committee of the General Convention requests that the announcement be made of the finding of a number of small articles. Anyone who has missed such should communicate at once with Mrs. George W. Hart, 412 Worthington Avenue, Wyoming, Ohio.

DIOCESAN CHURCH CLUBS MEET.

THE TRINITY-TIDE meeting of the Church Club of the diocese of Minnesota was held in Donaldson's tea-rooms on Thursday evening, November 3d. As this was the meeting to which members were privileged to bring ladies, the scene was a gay one. The principal paper of the evening was by the Rev. C. E. Haupt, on "The Therapeutic Value of Prayer." H. C. Lukkin, M.D., and Rev. J. E. Freeman spoke on the same subject. Two of the clerical delegates to the late General Convention, Rev. Messrs. I. P. Johnson and T. P. Thurston, spoke briefly on some of the subjects before the Convention: "Change of Name on Title Page of Prayer Book," "Unction of the Sick," "Suffragan Bishops," and the "Board of Religious Education." Bishop Keator, who with Bishop Edsall was the club's guest of honor, spoke of some of his impressions of the convention, its personnel, its brotherliness, and its missionary spirit. Bishop Edsall brought the evening to a close with a speech on the proposed elective Presiding Bishop and the proposed conference of all Christians who believe in Jesus Christ as God and Saviour. Mr. A. A. McKechnie, president of the club, acted as toastmaster.

THE MEETING of the Newark Diocesan Men's Club on the evening of November 2d, at the House of Prayer, Newark, was largely attended and full of interest. It was practically a reception to the delegation of the diocese at the General Convention. Brief addresses upon different phases of the work of the convention were made by the Bishop, Rev. Dr. Bennitt, Rev. E. A. White, and Rev. Prof. Edmunds for the clergy, and by Mr. W. M. Franklin, Mr. W. Fellowes Morgan, and Mr. H. W. Mabie for the laymen. The new arrangement of the meeting was favorably received. All sat down to a supper as they came from business at 6:30 P.M.; speeches were brought on earlier and all were able to take the 10 o'clock trains for home. The officers of the past year were reëlected: Mr. W. Fellowes Morgan, president; Messrs. Edward O. Stanley and Charles A. Grummon, vice-presidents; Mr. William McClellan, secretary; and Mr. Decatur M. Sawyer, treasurer. The club now has nearly 250 members.

THE CHURCH CLUB of the diocese of Pittsburgh gave its first dinner of the season on Monday evening, October 31st, at the University Club, the Bishop of the diocese and deputies to General Convention being the guests of honor. Archdeacon Cole spoke on "The State of the Church"; the Rev. Dr. McIlvaine on "The Change in the Title Page of the Prayer Book"; the Rev. Dr. Vance on "Missions"; the Rev. Martin Aigner on "Changes in the Canons." Of the lay deputies, George C. Burgwin, Esq., had as his subject, "The Organization of the General Convention"; Mr. H. D. W. English, "Side Lights of the Convention"; and Mr. T. W. Shacklett, "The

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"RECENT DEVELOPMENTS IN ORGAN BUILDING,"

by Robert Hope-Jones, is the title of a very interesting article read before the National Association of Organists at their annual convention, August 2 to 10, 1910. It treats of the organ in its past, present, and future, and made a deep impression upon the members present, who urged the writer to have it printed and distributed, so that all interested in this subject could become better acquainted with the possibilities of the instrument, hitherto undreamed of, as the Hope-Jones Unit Organ in the Auditorium demonstrated. Copies may be had gratis on application to Mr. Hope-Jones, North Tonawanda, N. Y.

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Convention's Personnel." Bishop Whitehead dealt with the matter of Suffragan Bishops, and some other topics not touched on by the other speakers. There was a large attendance, covers being laid for more than 150 persons.

TWENTY-SEVEN ORDAINED.

ON A RECENT Sunday, says the (London) *Guardian*, in the remote and growing town of Prince Albert, among the lumber camps of Saskatchewan, in the heart of the Canadian prairie, a body of men, twenty-seven in all, were admitted to holy orders by the Bishop of Saskatchewan for special ministry among British settlers. In numbers and qualifications it may be claimed that they would do credit to any English diocese. Every candidate had previously undergone a course of training, embracing both the pastoral and the intellectual in its character, of from three to four years in extent—the pastoral experience comprising annual periods of six months' mission work in allocated districts on the prairie among the settlers; the intellectual equipment was acquired in annual courses of six months' study in the Divinity College of the diocese. No less than eighteen of the twenty-seven were men sent out by the Colonial and Continental Church Society in connection with the scheme of Principal Lloyd, who, as Archdeacon Lloyd, made his first well-remembered tour in England in 1906-7, appealing for men and for the money to support them.

NEWS OF BERKELEY DIVINITY SCHOOL.

BISHOP BREWSTER, as president of the Berkeley Divinity School, held a matriculation for newly admitted students after Evening Prayer on All Saints' Day, in St. Luke's chapel, the candidates being presented by the dean. The Bishop also preached. After the service, the faculty and students met the Bishop at supper in the dean's house.

The Missionary Society of the school has organized for the year by the election of John Henry Fitzgerald, Jr., of Connecticut as president, Percy V. Norwood of Massachusetts as vice-president, Leslie F. Ellsbree of Massachusetts as secretary, and Henry St. C. Whitehead of Connecticut as treasurer.

The Bishop of North Carolina will give a course of lectures to the school during the present month on the History of the Church in the Confederacy. Bishop Cheshire has had special facilities for writing this history, and has devoted much care and time to the study.

At the gathering of Berkeley graduates in Cincinnati during the late General Convention, forty Bishops and presbyters were present, several others being detained by other engagements.

THE NEW LIBRARY OF KENYON COLLEGE.

EXCELLENT progress is being made in the erection of the new Alumni library building for Kenyon College, Gambier, Ohio, being built on the site of the old library, Hubbard Hall, which was totally destroyed by fire last January. It is estimated that the new edifice will cost about $45,000. The cornerstone was laid on September 29th. At the end of October the building had progressed several feet above the first floor level. Under the superintendency of Mr. Charles F. Schweinfurth, the architect, masonry of the most substantial and enduring kind has been placed in position. The construction is practically fireproof, no timber being used except in the roof frame.

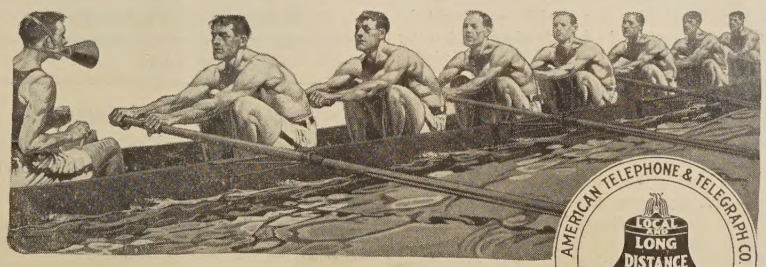
During the month of October several interesting addresses were given before the college at the Church of the Holy Spirit. On October 9th an address was delivered by the Rt. Rev. W. C. Gray, D.D. (Kenyon, '59, Bexley, '81), Bishop of Southern Florida. On October 16th the Rev. Dr. Beverly Warner of New Orleans preached before the college, and on October 23d the preacher was the Rev. Percy Silver, General Secretary of the Seventh Missionary Department.

CORNERSTONE LAID FOR INDIANAPOLIS CATHEDRAL.

BISHOP FRANCIS, assisted by several clergy of the diocese laid the cornerstone of the new Cathedral at Indianapolis on the afternoon of All Saints' Day. The clergy in the procession were the Rev. Messrs. C. S. Sargent, J. D. Stanley. Lewis Brown, Henry Lodge, E. C. Bradley, and George G. Burbanck of Indianapolis; John E. Sulger of Terre Haute, George P. Torrence of Lafayette, M. P Bowie of Anderson, Alsop Leffingwell of New Albany, and J. W. Comfort of Columbus. Upon reaching the northwest corner of the Cathedral, where the stone was laid, the procession halted and its members ranged themselves around the stone. The Bishop read a prayer asking for God's blessing upon the work. The Rev. C. S. Sargent read the 84th psalm, and the Rev. J. E. Sulger read the lesson. The *Magnificat* was then chanted. The Rev. Henry Lodge led in the recitation of the Nicene Creed, and the Bishop read the collects. The architect, Mr. Alfred Grindle of Indianapolis, then handed a new trowel to the Bishop, who laid the stone with appropriate ceremony, after which he made a short and fitting address. A large number of people witnessed the ceremonies, although the rain fell heavily throughout the service.

A NEW METHOD FOR BUILDING UP A PARISH.

MANY ARE the plans proposed to interest people, and especially men, in parish work and upbuilding, and they meet with varying success, but one recently made in connection with Calvary Church, Pittsburgh, by Mr. H. D. W. English, first vice-president of the B. S. A., and put into operation, has been



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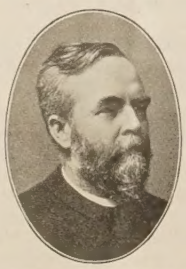
used with excellent results. The plan was to draw as many of the men of the parish as possible to a dinner, and then outline to them the plan of campaign for the parish work. It was found that there were 884 men connected with the parish to whom invitations should be sent. Beginning a month before the meeting three weekly post-card notices were sent out, followed by a carefully prepared invitation, with coin card for reply. Those who attended were asked to pay 50 cents, while the vestry paid 50 cents more for each person. Three hundred and forty-two persons sat down to the dinner, and 78 more, unable to arrive in time for the dinner, came for the address. The Hon. J. J. Miller, Judge of the Orphans' court, and vestryman, was the toastmaster. The Rev. George Hodges, D.D., was the guest of honor. The Hon. George W. Guthrie, ex-mayor of Pittsburgh, and vestryman, was one of the speakers. Mr. English, who is senior warden of the parish, outlined the plan of campaign for the future of the parish, and gave an outline of the committees and their work. The meeting closed with an inspiring address by the rector. He characterized Mr. English's plan as the greatest, most comprehensive, and most practical plan for parish work that he had ever known of in his ministry. A copy of the suggested committees with a pledge card for work on some one of them, was placed in each menu card. Many of these were signed, and several men have since then volunteered for work.

The result has been a quickening of parish life, and a growing sense of individual responsibility among the laymen to coöperate with the clergy in the uplift and work of the parish. Several men have volunteered for work in the Sunday school, and men have been found enthusiastic for the work of the Church when something definite was proposed to them along lines in which they felt they had something to contribute. It has been decided to have a paid secretary for the parish, the money has been offered for his first year's salary, and a college-bred man will be sought for the position. Nearly 400 census cards have been returned to the committee on statistics, many letters of transfer have been handed in, children indicated who have not been baptized, others not in the Sunday school, and others old enough for confirmation.

The committees mentioned above are a Lookout committee, to keep an estimate of attendance at Church, to note absentees, etc.; a Follow Up committee, which endeavors to establish a relation with each family in the parish by a letter mailed each year; a committee on Parish Records, to prepare a complete census of the parish, to be used as the basis for a card index or parish register, to be kept complete each year by the committee, who will, of necessity report only to the clergy; a committee on Civics, whose duty it is to keep in touch with the city influences which make for civic progress and efficiency; a committee on Confirmation, a band of men whose duty it is to scan the different organizations of the parish for possible members of the annual confirmation classes; a committee on Sunday School and Bible Classes, to study the needs of the school and Bible classes with a view of increasing their efficiency; a Hospitality and Welcome committee, whose duties are sufficiently indicated by its name; and a committee on Organization, whose duties grow out of the committees already mentioned.

ARCHDEACON OF MILWAUKEE APPOINTED.

THE BISHOP of Milwaukee has appointed the Rev. Charles L. Mallory to be Archdeacon of Milwaukee, in succession to the late Ven. E. Purdon Wright, D.D. Mr. Mallory's entire ministry, which began in 1872, has been spent in the diocese of Milwaukee except for the two years 1889-91, during which he was chaplain of Wolfe Hall, Denver, Colo. Born in Sheboygan county, Wis., November 19, 1847, he was educated at Nashotah and was



VEN. C. L. MALLORY.

ordained deacon in 1872 and priest in 1873, both by Bishop Armitage. He was assigned as assistant to the Rev. E. W. Spalding, D.D., at All Saints' Cathedral at the beginning of the Cathedral organization, and became suc-

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cessively Precentor and Dean, resigning the latter position in 1889. He returned to the diocese two years later and was rector of Christ Church, Delavan, 1891 to 1900, and of St. Matthew's, Kenosha, 1900 to 1908. During the past two years he has travelled abroad, returning in time to take his seat in General Convention, to which he has been a deputy several times. He was for fifteen years secretary of the diocese, and has been a trustee of Nashotah for a number of years.

DEATH OF THE REV. H. H. CLAPHAM.

A PRESS dispatch from Santa Clara, Calif., of date Sunday, November 6th, conveys the distressing intelligence of the sudden death from heart disease, during the course of the service, of the Rev. H. H. Clapham. He was officiating there for the first time. Mr. Clapham was ordered deacon in 1884 and priest the following year by Bishop Kip, and was formerly rector of Trinity Church, Tacoma, Wash.

The Magazines

FOR NOVEMBER the *World To-day* prints seventeen articles, critical, historical, and social, the majority of them being handsomely illustrated. The leaders are "The Commercial Value of the Panama Canal," by James Peabody, an unfriendly criticism of a recent article by Rear Admiral R. D. Evans on the Relations of Railroads to the Canal; "What Mr. Roosevelt Might Become," an editorial; "Why Students Do Not Study," by John R. Slater, an indictment of modern college conditions; and "Bridge Building Under a Battery of Icebergs," the story of a remarkable feat of engineering in Alaska, by Frank L. Nelson.

THE (English) *Church Quarterly Review* for October contains two articles on "The Prospects and Principles of Prayer Book Revision," a burning question in England at the present time. The writers are the Rev. C. R. Davey Biggs, D.D., and the Rev. W. C. Bishop. Other subjects treated are "A Jewish View of the Synoptic Gospels," by the Rev. H. L. Goudge; a criticism of Dr. Sanday's *Christologies, Ancient and Modern*, by the Rev. Darwell Stone; "The World Missionary Conference," by Mrs. Creighton; "The Assyrian Church," by the Rev. W. A. Wigram of Urmi, Persia; "The Church and the World," by the Rev. E. W. Watson, D.D., and an unsigned article entitled "The Church Congress After Fifty Years."

THE *Edinburgh Review* for October prints an article on "The English Clergy in Fiction," from a decidedly Latitudinarian point of view, and which is not calculated to give a very exalted opinion of the clergy as a class. Other subjects discussed are The War Against Disease, Philip Van Artevelde, The Copyright Question, Academical Oratory, Our Food Supplies and Imperial Preference, The Mind of Cavour, The Gothic Contribution to Renaissance Art, British Weights and Measures and the Metric System, Eastern Art and Western Critics, and Lord Minto's Viceroyalty.

SEVERAL of the contributions in the *Quarterly Review* are, naturally, on subjects peculiar to conditions in Great Britain. Other articles of interest are on "The Censorship of the Drama," "Dante's Theory of Poetry," "The Promise of Latin America," "Spain and the Vatican," and "The Problem of Pascal."

LIVING THOUGHTS.

Keep your face always towards the sunshine and the shadows will fall behind you.

People who have no love to spare always have plenty of surplus sorrow to distribute.

THE VANISHING DRUNKARD.

IF CONDITIONS sixty, seventy, or eighty years ago were considered, the decrease shown in inebriety would be most striking, one drunkard being found in a thousand where formerly there were probably twenty or thirty. In the early days of the republic whisky was an article of wide consumption, made so because it was the only alcoholic stimulant easily obtainable at a distance from the seacoast, and because large quantities of grain could be profitably converted into liquor in the interior communities.

Economic causes have operated powerfully to diminish hard drinking. Fifty or sixty years ago there were thousands of communities in which professional men could drink to excess without suffering in public opinion. Now such offenders would quickly lose their standing, and not only professional men, but workers in all trades, especially in those in which machinery is employed, are obliged to keep sober in order to hold their places. The inebriate is a dead weight in modern society. The older order was more than kind to him, but the newer is relentless. The younger generation has accurate views on that point, and the proportion of young men handicapping themselves with drinking habits is becoming smaller every year. Young men nowadays are too intent on other things to be greatly attracted by the cheap lure of dissipation.

All progress in the past half century has helped the cause of moderation. Legislation has been appealed to both to end the sale of liquors and regulate it. But economic and educational pressure has done more than legislation to put a rigorous ban on inebriety. —*New York Tribune.*

SEEN FROM WITHIN.

THE LIFE of self abnegation does not attract you. A cathedral window seen from without is dull and meaningless but enter and the light of heaven, streaming through it, glorifies it with every beauty of form and color. Consecration to God for service may seem dull enough when seen from without; but enter into that experience, and the light of the Divine love, streaming through it, shall glorify your life with beauty and blessedness which are heaven's own.—*Josiah Strong.*

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"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"If you cannot bear with your brother, how will he bear with you?

"It is written of the Son of Mary, that 'having loved His own which were in the world, He loved them unto the end.'

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out, the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for His brothers. Have you given away everything you possess? Go and give up your life also if needed!

"Verily I say unto you, the heart of a man that loves is a paradise on earth. He has God within him, for God is love!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!"

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A pure conscience may defy city gossips.

All must respect those who respect themselves.

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Action may not always bring happiness; but there is no happiness without action.

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Opportunity is more powerful even than conquerors and prophets.

All is mystery; but he is a slave who will not struggle to penetrate the dark veil.

One should conquer the world, not to enthrone a man, but an idea, for ideas exist forever.

ENDURANCE is a high test of character. To keep up and keep on; to stand up under pressure; to bear strain without giving way—these are the marks of the kind of strength that counts for largest service. The woman who can take care of her several little children and her sick husband and helpless father-in-law all day long, day after day, and then appear at a formal dinner in faultless attire and with cheerful words for every one, and not one word about her burdens, has character marked by an endurance that the hardiest athlete might envy. The man in business who braces his energies against the onset of almost unbearable shocks of disappointment, and pushes on and on, never yielding to the tugging grip of discouragement, shows character by his endurance in toil and struggle. It is not that these brave souls rise to the occasion, perform sudden feats of strength, do brilliant work for a single shining hour. But day after day, week in and week out, endurance is the habit, the atmosphere of their steadfast duty-doing. Character has not met its severest test until it has proved its ability to edure.—*S. S. Times.*

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Sunday after Christmas, January 1.
First Sunday after Epiphany, January 8.
Second Sunday after Epiphany, January 15.
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